

The Living Church



TRINITY CHURCH, PRINCETON, NEW JERSEY

The Parish Observed the 100th Anniversary of Its Founding Trinity Sunday

(News story on page 258)

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Church Kalendar



JULY

1. Saturday.
2. Third Sunday after Trinity.
4. Independence Day. (Tuesday.)
9. Fourth Sunday after Trinity.
16. Fifth Sunday after Trinity.
23. Sixth Sunday after Trinity.
25. St. James. (Tuesday.)
30. Seventh Sunday after Trinity.
31. Monday.

CALENDAR OF COMING EVENTS

JULY

3. Shrine Mont Clergy Summer School. New Jersey Conference for Women and Girls at Burlington.
- Girls' Friendly Society Conference at Occidental College.
- Young People's Conference, Seventh Province, at Winslow, Ark.
7. "Kingdom of Christ" Conference at Adelynnood, Mass.
10. Florida Clergy Conference. Institute of Franciscan Studies, at Adelynnood.
- St. Margaret's Summer Conference at Tappahannock, Va.
15. Church Workers' Conference at Lake Kanuga, Hendersonville, N. C.
16. Michigan Summer Conference.
17. Lake Tahoe Summer Conference.
18. Church Workers' Conference at Gearhart-by-the-Sea, Ore.
21. Girls' Friendly Society Conference at Adelynnood.
24. Florida Junior Boys' Camp.
30. Church Workers' Conference at Evergreen, Colo.

CATHOLIC CONGRESS CYCLE OF PRAYER

JULY

10. Community of the Transfiguration, Glendale, Ohio.
11. Christ, Portsmouth, New Hampshire.
12. St. Giles, Upper Darby, Penn.
13. Christ, Rochester, New York.
14. St. Mark's, Buffalo, New York.
15. St. Mark's, Des Moines, Iowa.

Clerical Changes

APPOINTMENTS ACCEPTED

JONES, Rev. H. BOARDMAN, formerly rector of St. Margaret's Church, Menands, Albany, N. Y.; to be assistant rector of St. Paul's Church, Flatbush, Brooklyn, N. Y. Effective September 15th. Address, 157 St. Paul's Place, Brooklyn.

LICHTENBERGER, Rev. ARTHUR C., formerly rector of Grace Church, College Hill, Cincinnati, Ohio (S.O.); to be rector of St. Paul's Church, Brookline, Mass. Effective September 1st. Address, 130 Aspinwall Ave.

PERKINS, Rev. KENNETH D., formerly master at Iolani School for Boys, Honolulu; to be assistant at St. Andrew's Cathedral, Honolulu, Hawaii.

TRUMBORE, Rev. FRED W., at present the missionary of St. Paul's Church, Troy, and St. James' Church, Canton, Pa.; to be rector of St. Clement's Church, Wilkes-Barre, Pa. Effective September 1st with address at 167 Hanover St.

NEW ADDRESSES

DAWSON, Rev. GEORGE W., formerly 91 Prospect St., East Orange, N. J.; 22 Woodland Ave., Verona, N. J.

DONEGAN, Rev. H. W. B., formerly 503 Club Road, Roland Park, Baltimore, Maryland; 823 Park Ave., New York City.

FRENCH, Rev. CLIFFORD W., formerly 267 Herr St.; 247 North St., Harrisburg, Pa.

HOWE, Rev. CHARLES EDWARD, formerly Bexley Hall, Gambier, Ohio; St. Stephen's Church, New Harmony, Ind.

WOODWARD, Rev. TIMOTHY E., formerly 50 Ashland Ave., West Manayunk, Pa.; All Saints' Mission, Bontoc, Mountain Province, Philippine Islands.

RESIGNATIONS

CULLEN, Rev. FRANCIS N., canon of St. Andrew's Cathedral, Honolulu, and for the past nine years master at Iolani School for Boys, retires this June after a notable career in the service of the Church in Hawaii.

FAVOUR, Rev. PAUL GORDON, as rector of Trinity Church, New Rochelle, N. Y. Resignation due to ill health.

SUMMER ADDRESS

MARTIN, Rev. JOHN QUINCY, Jr., of Bayonne, N. J., will be at Christ Church Rectory, Borden-town, N. J., from July 1st to August 12th.

SUMMER ACTIVITIES

SOPER, Rev. BENJAMIN W., of Coconut Grove, Miami, Fla., will act as rector of Trinity Church, Oak Bluffs, Mass., during July and August. Address, Oak Bluffs, Martha's Vineyard, Mass.

WHITE, Rev. WILLIAM CURTIS, of Washington, D. C., will be in charge of St. George's Church, Utica, N. Y., through July and August. Address, 1108 State St.

CORRECTION

HUMPHREYS, Rev. ROBERT F., S.S.J.E., recently ordained priest, is stationed at the Mother House of the Society of St. John the Evangelist, 980 Memorial Drive, Cambridge, Mass., and will serve on the staff of the Church of St. John the Evangelist, Bowdoin St., Boston, Mass.

THE LIVING CHURCH of June 17th, erroneously stated that the Rev. Mr. Humphreys was to be on the staff of the Church of the Advent, San Francisco, Calif.

ORDINATIONS

PRIESTS

CALIFORNIA—The Rev. WILLIAM H. PICKFORD was ordained to the priesthood by the Rt. Rev. Francis M. Tait, S.T.D., Bishop of Pennsylvania, for the Bishop of California, on June 12th, in the Church of the Redemption, Philadelphia. He was presented by the Rev. W. Brooke Stabler, and will be in charge of the Chapel of the Prince of Peace, Philadelphia. The Rev. Gilbert E. Pember preached the ordination sermon.

CALIFORNIA—The Rt. Rev. Edward L. Parsons, D.D., Bishop of California, ordained to the priesthood the Rev. ENOCH R. L. JONES in Grace Cathedral, San Francisco, on June 14th. The candidate was presented by the Rev. Emile S. Harper and the sermon was preached by the Rev. E. F. Gee. The Rev. Mr. Jones will continue as vicar of St. Edmund's Church, Richmond, Calif. Address, 611 Barrett Ave., Richmond.

CONNECTICUT—The Rt. Rev. Frederick G. Budlong, D.D., Bishop Coadjutor of Connecticut, on June 9th, in St. Andrew's Church, New Haven, ordained to the priesthood the Rev. Messrs. HENRY S. DOUGLAS, STANLEY F. HEMSLEY, and BURKE RIVERS. The Rev. Mr. Douglas, who was presented by the Rev. Harold Edwards, is to continue in charge of St. Peter's Church, Oxford. The Rev. Mr. Hemsley, who was presented by the Rev. Robert Bell, is assistant at the Church of the Epiphany, New Haven. The Rev. Mr. Rivers, who was presented by the Rev. C. O. Scoville, is vicar of St. Andrew's Church, New Haven, Conn.

The Rev. Howard R. Weir preached the sermon.

EAST CAROLINA—In St. James' Church, Wilmington, on June 16th, the Rev. WILLIAM M. LATTI was advanced to the priesthood by the Rt. Rev. Thomas C. Darst, D.D. He was presented by the Rev. William H. Milton, D.D., rector of St. James' Church. The Rev. E. W. Halleck, rector of St. John's, Wilmington, preached the sermon.

MICHIGAN—On June 25th in Christ Church Chapel, Grosse Pointe Farms, the Rt. Rev. Herman Page, D.D., Bishop of Michigan, ordained to the priesthood the Rev. JOSEPH LEWIS SLAGG, a member of the staff of Christ Church, Detroit. Mr. Slagg was presented by the Rev. Francis B. Creamer, and Bishop Page preached the sermon.

NORTH TEXAS—The Rev. WARWICK AIKEN was advanced to the priesthood by the Rt. Rev. E. Cecil Seaman, D.D., Missionary Bishop of North Texas, in St. Matthew's Chapel, Pampa, on June 12th. He was presented by the Rev. L. L. Swan who also read the gospel. The sermon was preached by the Bishop. The Rev. Mr. Aiken continues as general missionary in the Panhandle, which position he has held since the first of the year.

PENNSYLVANIA—The Rt. Rev. Francis M. Tait, S.T.D., Bishop of Pennsylvania, advanced to the priesthood, at the annual Trinity Ordination Service which was held in the Church of the Redemption, Philadelphia, on June 12th, the Rev. Messrs. BENJAMIN RUSSELL PRIEST, CHARLES HENGER URBAN, and WILLIAM ALFRED WILKINS. The Rev. Gilbert E. Pember, rector of Christ Church and St. Michael's, Germantown, Philadelphia, preached the ordination sermon.

The Rev. Mr. Priest, who was presented by the Rev. J. Cullen Ayer, is to become curate of Christ Church and St. Michael's, Germantown, Philadelphia. The Rev. Mr. Urban, who was presented by the Rev. Stanley V. Wilcox, will be assistant at St. Paul's Church, Chester, Pa. The Rev. Mr. Wilkins, who was presented by the Rev. Edgar C. Young, is to be curate at Phillips Brooks Memorial Chapel, Philadelphia.

The Rev. FREDERIC A. TRUSSELL was advanced to the priesthood on June 10th, by the Rt. Rev. George W. Davenport, D.D., Bishop of Easton, for the Bishop of Pennsylvania.

SOUTH CAROLINA—The Rev. EDWARD B. GUERRY, youngest son of the late Rt. Rev. William A. Guerry, D.D., and the third of his sons to enter the ministry, was ordained to the priesthood by the Rt. Rev. A. S. Thomas, S.T.D., Bishop of South Carolina, in St. Stephen's Church, St. Stephens, S. C., on June 18th. The candidate was presented by the Rev. C. H. Goodwin, and the sermon was preached by the candidate's brother, the Rev. Moultrie Guerry. The Rev.

Mr. Guerry is in charge of St. Stephen's Church, St. Stephens, and Trinity Church, Pinopolis, S. C.

WEST VIRGINIA—The Rev. HARRY LEE DOLL was ordained to the priesthood on June 9th, in Immanuel Chapel, Virginia Theological Seminary, by the Rt. Rev. R. E. L. Strider, D.D., Bishop Coadjutor of West Virginia. He was presented by the Rev. Z. T. Phillips, D.D., and the Rev. T. S. Will preached the sermon. The Rev. Mr. Doll is to be curate of Epiphany Church, Washington, D. C.

DEACONS

MASSACHUSETTS—The Rt. Rev. Henry K. Sherrill, D.D., Bishop of Massachusetts ordained to the diaconate on June 14th, in St. John's Memorial Chapel, Cambridge, MILTON ALFRED HUGGETT, ROBERT WOOD NICHOLSON, DAVID WOODMAN NORTON, JOHN DEFOREST PETTUS, and ALEXANDER STEVENSON TWOMBLY. The Rev. Clifford G. Twombly, D.D., was the preacher. The Rev. Mr. Huggett was presented by the Rev. Henry B. Washburn, D.D., and is to be curate of Christ Church, Quincy, Mass. The Rev. Mr. Nicholson was presented by the Rev. MacKinley Helm, and is to be missionary in the diocese of Massachusetts under Bishop Babcock. The Rev. Mr. Norton was presented by the Rev. Edward T. Sullivan, D.D., and is to be curate of St. Anne's Church, Lowell, Mass. The Rev. Mr. Pettus was presented by the Rev. Frederic C. Lawrence, and is to be curate of All Saints' Church, Montecito, Calif. The Rev. Mr. Twombly was presented by the Rev. Clifford G. Twombly and is to be curate of St. Paul's Church, Brockton, Mass.

MATTHEW HINDMARSH IMRIE was ordained deacon by Bishop Sherrill in St. John's Church, Roxbury, Mass., June 16th. He was presented by the Rev. Frederic W. Fitts, who also preached the sermon. The Rev. Mr. Imrie is to be chaplain at Randall's Reform School, under the Episcopal City Mission of New York City.

JAMES VARNEY KNAPP was ordained deacon by Bishop Sherrill in St. Thomas' Church, Taunton, Mass., June 18th. He was presented by the Rev. Henry Medary and the Rev. MacKinley Helm preached the sermon.

LESLIE ALDEN LANG was ordained deacon by Bishop Sherrill in St. John's Church, Roxbury, Mass., on June 16th. He was presented by the Rev. Robert A. Miller and the sermon was preached by the Rev. Frederic W. Fitts. The Rev. Mr. Lang is to be curate of St. Paul's Church, Brooklyn, N. Y.

HOWARD PEARSON KELLETT was ordained deacon by the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, for the Bishop of Massachusetts, on June 11th in Grace Church, Lawrence, Mass. He was presented by the Rev. Raymond A. Heron and the Rev. MacKinley Helm preached the sermon. The Rev. Mr. Kellett is to be on the staff of St. Paul's Cathedral, Boston.

NEWARK—E. MARSDEN CHAPMAN was ordained deacon by the Rt. Rev. Benjamin M. Washburn, D.D., Bishop Coadjutor of Newark, on June 13th in Grace Church, Greenville, Jersey City. The candidate was presented by the Rev. William Cleveland Hicks.

VERMONT—The Rt. Rev. Samuel B. Booth, D.D., ordained HERBERT DANIEL CRANDALL deacon, Trinity Sunday, in St. Paul's Church, Burlington. The candidate was presented by the Rev. Vedder Van Dyck, and the sermon was by the Rev. James Elmer McKee. The Rev. Mr. Crandall will be associate missionary of the General Theological Seminary Associate Mission in Salina, with his address Hays, Kans.

DEGREES CONFERRED

COLORADO COLLEGE—The degree of Doctor of Divinity upon the Rev. PAUL ROBERTS, rector of Grace Church, Colorado Springs.

GENERAL THEOLOGICAL SEMINARY—HONORARY degrees of Doctor of Sacred Theology were presented the Rt. Rev. RALPH E. URBAN, Suffragan Bishop of New Jersey; the Rt. Rev. BENJAMIN MARTIN WASHBURN, Bishop Coadjutor of Newark, and the Very Rev. CHARLES SMITH LEWIS, dean of All Saints' Cathedral, Albany. The Rev. WALTER CONRAD KLEIN, S.S.J.E., of the staff of the Church of St. Mary the Virgin, New York, received the degree of Doctor of Sacred Theology. The degree of Bachelor in Sacred Theology was awarded to 11 priests, and three received the degree of Master in Sacred Theology.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

Bishop Henson and the Groups

TO THE EDITOR: Bishop Henley Henson's book on the Oxford Groups, so lucidly reviewed in THE LIVING CHURCH of June 17th, seems to invite comment. Anyone familiar with the essay on Bishop Henson in the book entitled *Painted Windows* would, I think, gather that the worthy bishop is more remarkable for intellectual and argumentative power than for a sympathetic understanding of the matter in hand.

The first serious objection which the bishop makes to the movement is that "it ignores the demands of the intellect." But spiritual movements almost invariably start out with an appeal to the spiritual side of man's nature which is closely connected with the emotions. It is not till later that the intellect is called into play, and the principles of the movement are duly formulated, and given a systematic interpretation. This was the case in a great measure with Christianity itself.

The bishop's second objection that, "the movement is too exclusively a youth movement," is not as accurate as it claims to be. The House Parties form a very important part of the movement and they are, I believe, made up of people of all ages, though young people may perhaps be more in evidence. They are however open to all, without any age restriction.

The third objection is that the movement is too narrow to take in "Life interpretation, fulfilment, exaltation, enrichment, consecration to the service of the Divine Author." This puzzles one considerably because one has certainly been under the impression that these things, or most of them, are what the movement is supposed to promote. As to disloyalty to the Church, it has been stated again and again that there is no intention whatsoever of starting a new sect. Other denominations seem to have received benefit from it and in that way it may bring the Church into closer relations with other Christian bodies, which is something which the Church of England and our own Church have professed to be anxious to bring about.

As a contrast to Bishop Henson's views on this subject, it is interesting to note what the Bishop of Ontario has recently said on the same subject in his charge to his diocesan synod, as reported in THE LIVING CHURCH, on page 209, in the issue of June 17th: "While the Oxford Groups may possess special method and technique, in bearing their witness, there is nothing new in their message. The movement nevertheless makes a real contribution to our present day conventional Church life. It might be well for us as members of the Church to stay criticism and indeed even welcome, encourage, and direct this fresh spiritual awakening within the Church, that she may be strengthened in her Divine Mission in these days of much perplexity. (Ven.) FREDERICK W. NEVE.

Ivy Depot, Va.

"Translation of Bishops"

TO THE EDITOR: Your articles on "The Translation of Bishops" by the Bishop of New York and the Bishop of Lexington bring to our attention the importance of the subject to be discussed at the next General Convention. It is good to have the opinion of both men expressed in the Church papers.

The Bishop of Maryland gave his opinion in his address to the Convention of 1932: "Personally I believe that a Bishop is wedded to his diocese, and cannot imagine one desiring or seeking such a separation. . . ."

Translation of bishops has not worked for the best in England. Ambition for personal position is not commendable in bishops, priests, or deacons. "Career men" usually meet their deserved fate in the Church.

John Keble once wrote a life of Bishop Wilson, of the Isle of Man, whose unbroken episcopate in Man was especially remarkable. Appointed in 1697 he stayed there until his death in 1755. The saintly bishop, on one of the occasions when he went to court, the Queen turned about and said, "See here, my Lords, is a Bishop who does not come for translation." "No, indeed, an't please your Majesty," was the answer; "I will not leave my wife in my old age because she is poor." (I am indebted to Lord Irwin's *John Keble* for the story.)

Baltimore, Md. (Rev.) W. OWINGS STONE.

Clergy Unemployment

TO THE EDITOR: Among the Offertory sentences are these two, which are very rarely used:

(1) "Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?" I John 3:17.

(2) "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." St. Matthew 25:40.

Compare these passages of Scripture with the Epistle for the First Sunday after Trinity.

I suppose these verses of Holy Writ are interpolations or the bishops, priests, and deacons would take them to heart and strive to show their love to the men in Holy Orders by finding work for them to do. Are the laymen more kind to their fellow men who are out of jobs and are in distress than the clergy?

Pompton, N. J.

J. A. MITCHELL.

TO THE EDITOR: Could all financing for clergy salaries be centralized and a more equable distribution of Church moneys arrived at, the vexing problem of unemployment could be solved, and the closing of small parishes and mission stations avoided.

(Very Rev.) F. W. GOLDEN-HOWES.
Mexico D. F., Mexico.

TO THE EDITOR: I was much interested in Fr. Saville's letter on "Unemployed Clergy Relief" published in THE LIVING CHURCH of May 20th and can appreciate it as I have seen the really beautiful oratory in his home.

His account of the work he is doing, especially among the students of Brown University, is a very modest one.

I wish that more retired priests would do similar work in connection with the Church in college towns. The quiet, spiritual influence from such service as this extends far. . . .

(Miss) M. EMMA BURT.

Taunton, Mass.

The Idea of Sacrifice

TO THE EDITOR: Dr. John Rathbone Oliver's books are always well worth reading because of their thoughtfulness, their earnest spirit, and engagingly direct style. One envies the author for his rich experience, and the scientific knowledge which he blends with his religious faith.

I have wished therefore all the more keenly that I could agree always with his point of view. He finds himself at peace in possessing the truth and beauty of religion as it is seen by a "Catholic Anglican." Yet he is not content with the advance that has been made, and in *Tomorrow's Faith* chides those of his fellow clergy who are no longer advancing.

But one may naturally ask, "Whither?" and "How far?" Perhaps what we really need is a better perspective and a truer balance. Growth in grace is not a thing of mechanics; nor is the goal a material object to be reached by a ceremonial road.

Dr. Oliver seems to regard the thought of Sacrifice as having in the Communion service only one interpretation. That is the one which has always been closely associated with the theory of "Transubstantiation." But the Consecration prayer very clearly defines it as a sacrifice of praise and thanksgiving; and of ourselves, our souls and bodies.

Then a word as to the ("Catholic") sense of "having won back, often at great cost, something that is infinitely precious." Here again it is a question of spiritual values. One of the greatest treasures won back by our Anglican forefathers stands at the beginning of the Consecration prayer: "Who made there . . . a full, perfect, and sufficient sacrifice, oblation, and satisfaction." These words alone, in their emphatic clearness, seem to warn us never again by any devious by-paths of "advance" to stray from the simple, primitive faith of the Church.

Duxbury, Mass. (Rev.) ALLEN JACOBS.

TO THE EDITOR: I have read Fr. Jacob's letter with interest. He does not seem to realize that the words "a sacrifice of praise and thanksgiving" are taken directly from the Canon of the Roman Mass. In the Roman Canon the Sacrifice of the Mass is called *Sacrificium Laudis*. Inasmuch as the Roman Church teaches Transubstantiation, we can take it for granted that the two Latin words "sacrifice of praise" does not deny or contravene that doctrine.

The trouble is that most priests do not know the sources from which our Canon is taken. In reading it they do not put the emphasis on the right words. For instance, our Canon reads, "and although we are worthy to offer to Thee any sacrifice, yet we beseech Thee to accept *this* (sacrifice) our sacrifice of praise and thanksgiving." In other words we do offer a sacrifice and we call it in the words of the Roman Canon, a *Sacrificium Laudis*. (Rev.) JOHN RATHBONE OLIVER.

Baltimore, Md.

Canon 52 (Not 54)

TO THE EDITOR: Your reference to Canon 54 (you should have said 52) in a recent leading editorial recalls some interesting history.

The Canon on Provinces, then No. 53, was amended by the General Convention of 1922 by inserting the words "Province may" instead of "Diocese shall" in the sentence you quote as to qualifications of deputies.

I have never quite understood the purpose of the amendment. Originally each diocese and missionary district was allowed to determine qualifications (subject of course to the general qualifications prescribed in the Canon for deputies to all synods) of

"its" deputies. The permission for the province to make this determination instead of the dioceses is queerly worded, for the deputies are not deputies of the province but of the diocese; yet the Canon reads "Province may . . . of its deputies."

Probably the right of self-determination was left to the districts while taken away from the dioceses by oversight, which seems strange in view of the fact that the amendment was proposed by so careful and thorough a canonist as the present chancellor of Western Michigan.

Nashville, Tenn. (Rev.) JAMES R. SHARP.

F. C. Morehouse Memorial Number

TO THE EDITOR: Please let me offer my sincerest congratulations on your Frederic Cook Morehouse Memorial Number just come to hand. It is a magnificent and in every way worthy tribute to a distinguished editor, whose native journalistic capacity was made effective by a fine mind backed by high courage. To those of us in his own field his forthrightness was a constant and delightful challenge, representing a type of editorial approach sadly needed in American journalism.

May I not add my congratulations, if your modesty will permit, on the skill with which you are carrying on so great a tradition?

New York City. GUY EMERY SHIPPLER,
Editor, *The Churchman*.

A SPECIAL MESSAGE from Bishop Perry, and Techniques for Social Workers, A Report of the recent Conference of Church Social Workers are features of

THE SPIRIT OF MISSIONS

For July

Other features include

A Page from the Presiding Bishop's Diary, Keep Cool with a Book by Adelaide T. Case, and news in story and picture from Liberia, Mexico, China, Japan, Hawaii, The Philippines, Canal Zone, India, and The National Council, its Departments and Auxiliaries.

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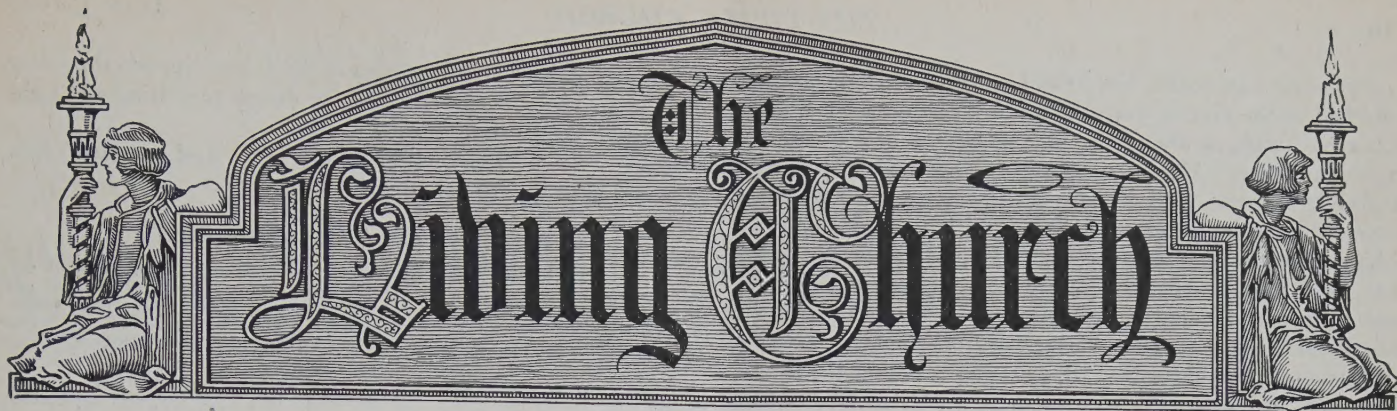
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REV. W. M. MITCHAM, Secretary-General,
607 Forest Street, Orange, N. J.



VOL. LXXXIX

MILWAUKEE, WISCONSIN, JULY 1, 1933

No. 9

EDITORIALS & COMMENTS

Religion and the Weather

ONE OF OUR missionary bishops used to startle people very much by declaring that his call to the ministry came to him through the weather. He was a delicate child, living in the "blizzard belt" of the Middle West. Naturally and properly his parents were careful about him in relation to winter weather. He was not allowed to range far in extremely cold weather, nor to go out at all if snow seemed likely. The bishop of his locality was his hero. Indeed, the boy thought that the word "bishop" meant a big man who came and went even in the worst storms and enjoyed it. That boy decided that he wanted to be a bishop.

And he actually became one. He was never so big as his hero, and was always rather delicate as to health. But he too came and went in "all weathers" and enjoyed it. He used to insist that, if the weather were a person, a great many other persons would be actionable for libel. "The things people say about the weather," he would exclaim, "are worse than the worst weather!"

Many of us say these things in winter. But just as many say them in summer. Even spring and autumn weather are harshly criticized by still others. The astonishing aspect of the abuse of the weather is that most persons find it good enough for anything except something that has to do with religion. We all know that neither forty below zero nor ninety in the shade, neither snow nor rain, keeps people from theatres, clubs, and their neighbors' houses. It is never too hot to play golf and tennis, nor too cold to go to the opera. Really, the weather prevents very few men and women from doing what they have planned. Even delicate children are now permitted, with the consent of the family physician, to go out in most weathers if suitably clothed.

Yes, people refuse to let the weather interfere with their arrangements, with one exception—religious arrangements. Here, they often allow the weather to decide for them, instead of deciding for themselves. Every rector knows well that a snowy or a rainy or a hot Sunday will diminish his congregation to a truly great extent. More serious still, an especially pleasant Sunday will have the same effect. Both very bad and

very good weather keep people from church. Every committee in charge of a retreat or a quiet day is aware that the weather may turn out to be so good or so bad that some of those actually registered will not appear. As for meetings, attendance at them is far too often dependent upon the weather.

Practically no one would think of staying away from business because of the weather. Few parents would consider keeping the children home from school by reason of the same weather which causes them to keep girls and boys home from Church school. This weather may be so bad that perhaps the children *should* stay indoors, but usually it is only what the Scots call "mizzling." And no parents would have a child excused from school to take a motor ride, however beautiful the weather.

Now there are a number of reasons why it is a pity that people let the weather determine their religious actions. We all know what these are. But there is still another reason beside neglect of duty, selfishness, irreverence—or any of the others that come to mind. This reason is the loss of spiritual treasure.

Suppose that a man has never been to church except in fair weather. It hardly seems possible that he could ever have the vivid understanding of the Scriptures that is the heritage of the man who from boyhood has been to church in "all weathers." The Bible is an outdoor book. Of course, country people understand it as city people cannot. Or they do if they go to church regularly and hear the Bible read and expounded as the "seasons turn." But city people get their illumination, also. The rushing mighty wind is heard, and it fills the city churches too. And the rain beats upon the largest city church as well as upon the smallest church in the country. We hasten to say that we know that men and women and children can and do read the Bible regularly at home. But there is a special quality in the Bible, brought out by hearing it "read in churches." When first it was so read in a "tongue understood of the people," the whole community crowded eagerly in to hear—as we all know.

As for exposition, it is so interesting to learn what richness

a single text can yield. For example, there was the sermon preached by the visiting priest from the West on a hot Sunday in a city church, on the text: "As the shadow of a great rock in a weary land." He described stretches of open plain, with scarcely a tree and with the sun beating down upon the tired traveler. Then he described the rock, with its cool shadow, a refuge from the heat and the glare. "The Church of God is that Rock," he concluded. One of his congregation chanced later to be in that same church when another visiting preacher was present. *He* was from Maine, and the day was freezing cold. His text was the same. He described a day in the depths of winter, and a journey along a highway in a bitter wind. The traveler comes to a great rock. Under its shadow there is shelter. Warmth, too, for the sun has been shining upon it and it has kept the heat—as the trees and underbrush could not do. "That Rock is the Church of God," concluded *that* preacher also.

It is an odd fact that the more sermons one hears the more "delight," as the old theologians used to put it, one has in the Church. There is so vast a richness in it. But the only way to hear more and more sermons is to go to church, regardless of weather, good or bad.

Good weather would frequently seem to be a hindrance to religion. So many people find it a reason for making Sunday entirely a secular day. To be sure, they tell us that they "can worship God quite as well outdoors as inside." Dr. Percy Dearmer calls such as these "blue domers," because they talk about the "blue dome of heaven." No one doubts that they can worship as they say, nor that they do. However, we all feel very sure that they are missing or wasting a large part of their treasure of religious experience. There is no altar under the "blue dome," and there is no priest. Then too, there is so much to distract the attention!

One's mind may wander, in church, on a glorious summer Sunday. But that very wandering may help. When, for instance, at a retreat in a country chapel, one sees an oriole or the song of a thrush mingles with the plainsong, one finds God afresh in nature. Why? Surely because one is already thinking about God.

Thinking about God! The more we all do that, the less shall we think about other things, least of all the weather. If we would know about God, we shall use every opportunity to learn. Further, we shall take every occasion to increase and to strengthen the means by which man does learn about God. The mission fields, the diocese, the parish, every endeavor of the whole Church will interest us. And we shall go out in "all weathers" to help and be helped.

Some *must* stay in, in *some* weathers—or "*all* weathers." All the rest of us can do our part to take to them what otherwise they would lack. The weather cannot be allowed to interfere with religion, and it can be used to enrich it. The shut-ins, like that delicate child, will hear the call of God, perhaps, from humble Christians who come and go in "all weathers" and enjoy it. There are many of them, but there might be more.

THE LIVING CHURCH takes great pleasure in announcing the appointment of the Rev. Smythe H. Lindsay as managing editor. Before his ordination Fr. Lindsay was an Associated Press man and night editor of the *Texarkana Gazette*. He brings to this paper that rare combination—journalistic ability based on wide experience, and a knowledge of the Church and her ways. During the absence of the editor, who is attending the Oxford Centenary celebrations in England, Fr. Lindsay will be in charge at the

office of publication; thereafter he will have jurisdiction over the news pages, the makeup, and the details of editing and publishing, in coöperation with the editor.

We welcome Fr. Lindsay to our staff, and commend him to our FAMILY with confidence.

ANSWERS TO CORRESPONDENTS

H. H. P.—In the Anglican communion, genuflection (the bending of one knee to touch the ground) is a pious custom, widely practised but not enjoined by authority. It is customary: (1) when approaching or passing before any altar upon which the Blessed Sacrament is exposed or reserved, (2) when approaching or passing the altar during the celebration of the Holy Communion, between the consecration and the ablution, (3) at the words "and was incarnate . . . and was made man" in the Nicene Creed when said or sung liturgically, (4) at the words "and the Word was made flesh" in the Christmas gospel when read liturgically. It is not customary to genuflect, but only to bow the head, before an altar on which the Blessed Sacrament is not exposed or reserved.

IN SUMMER TIME

From the German of Paulus Gerhardt (1607-76)

GO FORTH, MY HEART! in search of joy
Thyself this summer time employ,
Among God's good gifts seeking.

Behold the gardens' fair array
And mark how for us twain have they
Their ornaments been keeping.

The trees are heavy with their leaves,
The earth a verdant garment weaves,
Spread underneath the welkin.
Narcissus and the tulip wear
A dress of colors far more fair
Than Solomon's robes silken.

The lark glides through the summer sky,
The doves from winter dens do fly,
Towards the warm woodland bearing.
In the delight that cannot fail
When sings the gifted nightingale
Hill, mount, and dale are sharing.

The clucking hen leads out her chicks,
The stork has made her nest of sticks,
Swallows their young are feeding.
The gentle doe, the running stag,
With joy have left their mountain crag
And through the grass are speeding.

The swarm of bees, without a care,
Unceasingly fly here and there,
Their draughts of honey drinking.
And the sweet vine's restoring sap
New funds of strength doth daily tap
For branches weakly sinking.

As for myself, I cannot wait;
The marvels of a God so great
Are all my thoughts upraising.
When all things sing, my voice I lend,
And to the Highest coursing send
My heart's song, fondly praising.

My thought is: If so fair Thou art
And here so pleasant makest our part
On this poor earth below Thee,
How richly in another world,
Beneath the heavenly tent unfurled,
In golden halls, we'll know Thee!

What pleasure great, what shining clear,
There in Christ's garden will appear!
What happy sounds must ring there!
Since many thousand seraphim
With blended voices gladly hymn
And alleluias sing there!

WALTER KLEIN, S.S.J.E.

Mission Work in the Orient

By the Most Rev. James DeWolf Perry, D.D.

Presiding Bishop of the Church

ST. PAUL wrote to his friends as he carried the Gospel westward into Europe, "a great door and effectual is opened unto me, and there are many adversaries." Since that moment the cause of Christian missions has never undergone such anxious consideration or critical scrutiny as now.

There are many reasons for this. The earnest and generous support given for a century to the work of the Church on its frontiers has suffered from the sudden shrinkage of resources and the consequent fear of costly enterprise. The frontiers also have vanished under the light of expanding horizons. Ancient empires, until recently unknown, and vast spaces just now explored have become included in a world-wide neighborhood. When it becomes possible to circle half the earth in the time taken a century ago to journey from Boston to New York and when forces set in motion here are communicated a few seconds later to central China, thoughts of difference as of distance become minimized. The primary purposes of missionary enterprise are called in question; methods once spontaneously used are subjected to the test of standardization; in an age when the passion for analysis gives full play to criticism the missionary personnel also is brought to scrutiny.

The so-called "Laymen's Inquiry" organized three years ago, and reported six months ago, is the most recent and complete expression of such changing attitude. Its object as stated was praiseworthy and was at first universally acclaimed. Like every effort undertaken on behalf of human kind, the work of missions requires constant appraisal; the workers at home and abroad invite it and benefit from it. The result of the inquiry, like every observation regarding the supreme task of ministering to men, must be studied and itself appraised on the ground which it concerns and in the light of actual conditions. For this reason I have refrained from formulating, still more from stating, any opinion on the subject until I had made official visitations to the foreign missions of our Church to see and know in what respects the findings and recommendations of the report, and of many recent utterances, bear upon the existing situation in the mission fields. With the report and the discussions regarding it in mind, and with the desire for direct knowledge of the Church's work, I have spent the past three months with our missionaries, also with public officials, and others whose observations of the subject would be of most value, in all parts of the Philippines as of Japan and in large sections of China.

Whether in the thrill of first observing or in re-thinking missions, the thing that matters, that which is primarily and ultimately at stake, is the Christian religion. It was Christian faith in all its fullness which impelled the missionaries to their task. It is the presentation through life and teaching of the truth revealed in Christ to which they give themselves even unto death. Only in the light of such purpose inspired by conviction can the case for or against foreign missions be understood: only by those who share that faith can the question be correctly judged. Whether a verdict on the subject proceed from the parishioner of a long established parish either measuring the worth of his religion by benefits received and costs incurred, or giving his utmost for the declaration of God's love toward men; whether the verdict comes from the casual traveler, or from

THE PRESIDING BISHOP, who has just completed a tour of the mission stations of the Church in Hawaii, the Philippines, China, and Japan, presents here his first impressions of mission work in the Orient, concerning which the report of the Laymen's Inquiry—"Re-thinking Missions"—published recently, awakened widespread comment. ¶ This sermon was delivered at 11 a.m. June 25th in the Cathedral of St. John the Divine, New York.

commissions with mind set upon appraisal, the conclusion stated gains its value from the spiritual point of view whence it proceeds. The missionary motive had its origins in the whole of Christian experience. By no less complete standard can the results be measured.

AFTER visiting a Church Compound in a Japanese or Chinese city, and watching the transformation wrought in a whole com-

munity through the power of faith, through the work of Christian education, and through the grace of God communicated in the Christian sacraments, what can one think of an appraisal passed upon this modern miracle by a report in which the essentials of Christianity are tacitly ignored or explicitly denied?

In the volume of that report there is no acknowledgment of the Incarnation which is the source of Christian faith, no mention of the Holy Spirit, the living power which vitalizes and perpetuates the faith, no place left for the sacraments by which the same power is conveyed to the individual believer. These are dismissed by the authors of the book as "doctrine," that is, teaching.

I would say for our Christian missionaries that to this teaching they are intelligently and devoutly loyal, that by it their great power is to be explained, and that without it the reason and content of their mission would be lost. Missionary priests and very many of their Christian converts in our foreign Church schools and universities are scholarly men engaged in progressive study and teaching. They have not been encouraged to find, as the introduction to a survey of their work, an interpretation of religion in the terms of an enfeebled and outgrown theology which has lost its grasp upon the central truths and fallen back on moral platitudes.

I realize that this statement in *Re-thinking Missions* is the result of composite religious thinking formulated as a compromise to be accepted by a heterogeneous group. But composite thinking is unsafe ground on which to build. An amiable faith which rests on ambiguities and spends itself on expressions of good will has neither convincing nor converting power. The only firm foundation of sound work is honest thinking. We owe to our missionaries not only financial but intellectual support which will assure them that the convictions they hold are shared by us, and that the strong ground on which they stand shall not with our consent be taken from beneath their feet.

Eighteen days ago I took part with the bishops, clergy, and other representatives from all dioceses of the Japanese Church in commemorating the centennial of the Oxford Movement, an event which in a few months we shall be celebrating in this country. Only one Englishman or American was heard at the meeting which I attended, and he in the Japanese tongue. The ardent speeches of the young clergy and professors of Japanese parishes and universities proved that the revival of learning in the Catholic movement of a hundred years ago had been understood and appropriated by the reborn nation on the Pacific. This happened without distinction between schools of thought, and without partisan alignment. I saw no evidences of such unintelligent and unchristian divisions in our Church on its new soil in China and Japan. One need only watch, as our brethren in those countries watch, the mental and spiritual regeneration of vast

populations under the awakening touch of Christ to understand His words, "I am the Truth."

CHRISTIAN and non-Christian: The intellectual and spiritual contrast between these two marks the line of ineradicable difference drawn unmistakably and unalterably across the Orient. The life and thought appearing on one and the other side of that great divide are engaging the attention of the East today. The division is no longer attended with suspicion or hostility. The attitude on both sides is one of cordial and sympathetic understanding. A non-Christian Chinese official of an inland city said to me, "All prejudice is gone. The doors are wide open to you. Come and give us all teaching that you have." We heard Japanese officials of the Department of Education say repeatedly that no education can result in the building of good citizenship which is not based upon religious instruction. And one of them, not a Christian, confided in us that when saying this he meant Christian instruction.

Do not mistake. However friendly the relation between Christians and non-Christians, the line of separation is not blurred. It is not true that the differences between them are being overlooked in the attack against non-religion. The devotion of Japanese to their ancient faiths would put some Christians to shame. On the other hand, Christian literature and architecture, Christian music and all forms of religious expression in art and hymnody and liturgy are cultivated and demanded by the new adherents to the Christian faith. They are not attracted nor are they helped by hands which relax their hold on the verities and symbols of the faith committed to them.

In the whole process of imparting and cultivating the Christian faith and life the constant factor is the same visible entity which our Lord left with His disciples. At the center of the Gospel is the Church. It is the body through which the Spirit of Christ has become communicated and energized in all the world throughout the ages. Any attempt, as conspicuously proved of late, to conceive the Christian mission other than embodied in the Church, describes such things as dreams are made of. The suggestion that an organization emerge from evangelistic and philanthropic efforts in the mission field, setting up, in place of the Church, a voluntary administrative body is economically unsound and untrue to all Christian experience.

The final answer to this and to other similar proposals of sporadic religious bodies comes from our missions in Japan and China. There is a Church which planted like a seed in good ground, has become, as all Catholic Christianity becomes, indigenous to the soil where it grows. Our Church in each of these two countries, founded by bishops of America and England, is now a flourishing and autonomous body, national in organization and in spirit. Two of the ten diocesan bishops in Japan are natives. Recently the fifth Chinese bishop has been consecrated. In cities and towns and country districts you find congregations of Christian people governed by their own vestries, led by their own priests in the historic liturgy in their own tongue. I have found them gathered in Cathedrals and parish churches of great beauty. The last of these in Utsunomiya, given by the Woman's Auxiliary of the diocese of New York, I helped to consecrate four weeks ago. In all these places you can find the people partaking of their worship with such intense devotion as can be felt and expressed only by those who have been willing to sacrifice all else, and to incur suspicion, solitude, and persecution that they might win Christ. If you could see the faces of men and women standing at the font for baptism, and at the altar for confirmation, or kneeling to receive the sacrament you would know the Spirit of Christianity is in China, Japan, and the Philippines.

THE QUESTION has been asked and recently grown current, why should a Church, especially in Japan which has gained such strength and independence, require the continued support of its foreign friends? The answer becomes apparent at close range. It is inherent in the long standing relations between Amer-

ican and native Christians. It has been made clear to me by diocesan and parish boards and vestries in all parts of the Empire. Their aim is complete independence within 25 years. Meanwhile our sponsorship for the Church in both Japan and China is a source of material and spiritual strength, a stabilizing influence and a bond of unity. It is vital to the fulfillment of our common purpose in those lands of destiny. They are now standing at the dawn of a day which will witness at its zenith the ascendancy of Christian faith and Christian fellowship. The fulfillment of that hope will be found in our historic Church which in Japan and China is now a fact and not a project. It brings freedom from foreign domination and freedom from sectarian labels. At such a moment every consideration of honor and wise foresight forbids us to relinquish an iota of the responsibility that our Church in America assumed as pioneer, or of the coöperation that is ours to give.

ONE important factor of the obligation which we hold is the quality of leadership in the person of our missionaries. The captious criticism too often aimed at them I saw nowhere justified. In such a huge organization as the Christian forces at the front, weak spots of course appear. It was my privilege to meet the representatives of many religious bodies and I found them to be men and women of whom their missionary societies may be proud. The bishops and clergy, the teachers, physicians, nurses, and lay officials of our Church have become sources of moral, intellectual, and spiritual power in their several communities. They bear their burdens and responsibilities with fortitude and wondrous skill. They are your emissaries dependent on your confidence, your prayerful thought, and your support. They are the representatives as well, at vitally important places, of causes which you hold most dear.

Three weeks ago today at our dedication of St. Luke's International Hospital in Tokyo, a glorious event which marked the consummation of anxious expectation for 20 years in two continents, I pledged continued interest in the purposes which that institution, under the leadership of Dr. Rudolf Teusler, represents. In the great public meeting on the next day, attended officially by the Imperial family and representatives of Church and State, the minister of foreign affairs said in words echoed also by the governor, "St. Luke's Hospital will serve as an important link in the cordial relations between Japan and the United States contributing through their friendship and coöperation to the peace of the whole world."

This is the note of expectation and of good will addressed by the Eastern world to Christian America. I echo it as I have heard it voiced by Christian congregations, by official conversations, in public assemblies, and at council tables. I picture it as I have seen it written on the upturned faces of thousands and thousands of our brethren and children in the Church pledging their love and loyalty, pleading for our help.

THE INCARNATION AND THE RESURRECTION

IF WHEN the disciples laid Christ's body in the tomb they bade Him their last farewell, then His witness concerning Himself must be rejected as having no foundation. For with all the beauty of His teaching, and the moral perfection of His life, He advanced claims which His passing into dissolution has pulverized and utterly destroyed. Individual men may and do continue to believe in the Incarnation who are sceptics about the Resurrection, and such faith where it is sincere our Lord accepts, we may be sure, from the believer's heart. But this is not the faith that built the Church or saves the world. It is the faith of compromise and transition, the faith of those whose conscience and heart still cling to Christ, while their reason has given its verdict against Him. Such belief may hold good for the individuals who profess it, but it must die with them. No skill of reason or grace of sentiment will for long conceal its inconsistency. If Christ be not risen, then our faith that He is the eternal Son of God is a faith that is most surely vain. The Incarnation and the Resurrection are inseparable truths; they stand or fall together.—*Yesterday, To-day and For Ever* by the Rev. G. D. ROSENTHAL.

Wainright of Wapping

A Hero of the Catholic Revival

By the Rev. Desmond Morse-Boycott

LINCOLN STANHOPE WAINRIGHT died at the age of eighty-two on February 6, 1929. Shortly afterwards appeared in the *Evening News* a remarkable article, by an unknown admirer, stressing, of course, the "newsy" side of his life and death. But it was composed with such delicacy, such appreciation of the heroism and value of asceticism, as to present to the man-in-the-street much abused Anglo-Catholicism in its loveliest light. An old saint in a garret, whose death could convey an authentic thrill to the multitudes, must be worthy, therefore, of close consideration, especially as he connected the sub-Tractarians with modern times.

He was born of well-to-do parents on June 4, 1847, was educated at Marlborough College (where he was a contemporary of the present Bishop of London), and then at Wadham College, which was, I surmise, deeply-rooted in anti-Tractarian prejudice. Wadham had been, as a *College*, solid against Isaac Williams in the famous Poetry Professorship controversy. Wainright was rather a fop, particular to ultra-fastidiousness over his personal appearance and dress—in short, the greatest possible contrast with the heroic and stalwart Dockhead priest of our own times.

How did this young man with the Oxford manner become the kindly, humorous, but ever consistent ascetic? Those who recall him will remember a priest of medium build, with a slight stoop; wiry, toothless, bubbling over with kindly wit and humor, yet none the less alert and keen, even if at times his kindness got the better of his wiser judgment. How, then, became the fop the ascetic?

Charles Lowder fascinated and changed him. He threw in his lot with him and never looked back. Even when the doctor told him to clear out, on account of incessant nose-bleeding, or his life would be endangered, he held on. Together with Lowder's influence there was Father Benson's. But enough of his early days. They can be read of in biographies. Let us look closely at the elderly, then aging priest, half child half monk, at work and play in Wapping.

He was by no means an extreme Churchman, as we now reckon such. For example, a statue of Our Lady in a church was almost as great an Ichabod to him as it is to the average Protestant. But he was consistently and keenly "high" in the mid and late Victorian fashion. He had a ruling slum passion—a love of funerals. His mortuary chapel meant much to him, and he heard confessions there; while to attend a funeral at Plaistow was one of his greatest ecclesiastical treats, perhaps because in those pre-motorcar days the drive was long, and he could indulge in needed sleep en route.

His life was, as I have said, ascetic in the extreme. One real meal sufficed him in the day, or rather night, or, in sooth, any time when it could be fitted in. He seemed to exist on the strongest and blackest tea, and to be here, there, and everywhere, although he always slept (if he ever slept!) in his parish, to say one of the early Masses in the church he loved so dearly.

He was an astonishing correspondent, answering letters

promptly in a cryptic and often undecipherable hand. No doubt many of these notes are treasured in country vicarages and rich and humble homes to the present day (I have lost mine, alas!),

despite the fact that the recipients had not and have not still the remotest idea of what the letters were all about—so deep was the respect that his epistolary twists and twirls inspired. They were precious because they were picturesque, conjuring up a Father darting round a dreary, drab, Dockland domain, surrounded by legions of grimy children, all clinging to his ancient cassock and yelling, each a pitch higher than his neighbor's, "Father, Father, Father," this, that, and the other.

How he wrote those letters beggars imagination. His study was carpetless and cushionless and littered with papers; its walls were dark with the dirt of ages. He was always accessible, and therefore had no peace. He could be found at all sorts of times, sitting talking with a lady or a school boy, and provoking

fits of laughter by his latest story of how he separated two derelict and drunken females, with the remark that he could not let the fight continue because the Queensberry Rules were being broken. Meanwhile he would keep on plying his guests with "Mr. Bishop's" black tea and hot buttered toast.

But these sedentary moments were but preludes to some expedition. A friend of mine recalls him darting down to speak for an hour at Filey, in Yorkshire, and how he drove him, on another occasion, to a cliff top to catch a view of the sea. Wainright greeted it with an ecstatic cry of "Thalassa! Thalassa!," then tore away for a run of 250 miles to Kings Cross, re-entering his parish by way of the London Hospital in the early hours of the day.

HE WAS ALWAYS at home in the London Hospital, where he was greatly respected by all, from the cleverest surgeon to the poorest patient. Many a time he gave his shirt, and even gloves and stockings to a poor patient whose chances of finding work were remote through lack of clothing.

The tale of his falling asleep in sheer exhaustion on some doorstep and being led home by a kindly policeman is well known, but in truth it was not because he could not get into the hospital, for its doors were ever open. He was indefatigable in this connection, but his visits were short, sound, sensible, but always saintly. A friend of mine who was supposed to be dying on a Good Friday remembers that Wainright was found wandering round the house sometime about midnight at Petersham, Surrey, exactly the opposite end of London to his own "Wapping old stairs," and that despite all the day's Liturgy, Three Hours, and parish procession. On that occasion he darted in, gave the sick friend a word of cheer and a prayer, and went out rapidly, without staying to speak to others in the house.

He was equally spontaneous on the gladder occasions, and St. Peter's day and its ceremonies and secular gaieties in Stepney Town Hall and elsewhere would find him enjoying every moment; but his numerous treats for children or old men and women from the workhouse were the real *pièces de résistance*.



FATHER WAINRIGHT

Watching the boat race at St. Peter's Festival in 1900.

One can picture the jolly concourse at the door of the work-house that towered over the church, darkening its already black and dingy interior, on one of these days of escape from State charity, which is life with the laughter left out; and its revelling as guests of Miss Hornby at the Manor House, Ham; in donkey rides on the common or walks down the pleasant avenues. One can picture, again, the children's days, on which numerous horse buses were much in evidence, carrying huge notices which ran:

THE ST. PETER'S, LONDON DOCKS,
SUNDAY SCHOOL TREAT

Hundreds of voices singing, "We are all going to PEE-TER-SHAM once again" being heard, it is said, twenty minutes before the buses hove in sight. It was superb propaganda for the parish, as also was the vigorously worded but pathetic weekly "Schools" Appeal in the *Church Times*.

Father Wainright lived and died for those schools, and he fought tooth and nail up to his dying days to keep them in Christian hands—a fight that had a splendid moral effect throughout the whole of the Anglican communion. His flaming faith was an inestimable tonic to many in all parts of the world, and in a measure atoned for his lack of interest in foreign missions, a very serious flaw in such a live parish as St. Peter's.

Wapping and Wainright were synonymous terms. His influence in labor disputes was the envy of every government department, and he was a tower of strength to the local borough council. Though very far from being its most business-like member he was one of its most regular ones, unless he were off for a meeting, a preaching jaunt, or one of the inevitable funerals. But as a general adviser he was weak, being too kind to be a just arbiter, and apt to be irritable. Toothless as he was, his orating was well-nigh incomprehensible, except to near-by auditors, but he was a better speaker than is generally believed.

His last illness, which lasted a year or so, was a great and severe Thorn in the Flesh to one so active, despite his years; to one, moreover, who never had found time for a holiday. Once, indeed, he had gone away at the urgent request of the whole parish, but had turned up smiling less than a day later. Change of work he liked, and Holy Days he valued, but holidays, never! And he had no spirit of "resignation."

The day of his funeral was in keeping with his life. The long procession from Wapping to Plaistow, participated in by numerous bishops and clergy, was one of the most memorable of occasions, the more so because the day was as hardy as he had been. Frozen snow was all over the cemetery and the wind blew the iciest of north-easterly blasts. A bleak ending to a blithe life moulded by six pennyworth of bag eggs!

For if young Lowder had not met the choristers of St. Barnabas, Pimlico, in the underground passage in which they were wont to lurk and lark, he would not have given them sixpence. And they would not have bought the eggs with which they pelted the sandwich-board man who carried the slogan "Vote for West-erton" (a Protestant Churchwarden of St. Paul's, Knightsbridge). And Lowder would not have been put in the dock, discharged and then suspended by Bishop Blomfield. And then he would not have gone abroad, there to be inspired by the work done in the name of St. Vincent of Paul. And thus the Society of the Holy Cross would never have been founded, would never have sent a Mission to Dockland under Lowder, who would not have found young Wainright the fop and . . . well this is the Church that God builds.

THE DOCTRINE of the Communion of Saints, and the practices of invocation and of praying for the departed which spring from it, keep constantly before us the truth which Spiritism tries in false and mischievous ways to establish, the truth that heaven and earth are not closed to one another, but open in a close and glorious fellowship through the interaction of mutual prayer in Christ.—*Yesterday, To-day and For Ever* by the Rev. G. D. ROSENTHAL.

The Living Church Pulpit

Sermonette for the Third Sunday
after Trinity

Well Digging

By the Rt. Rev. William M. Green, D.D.
Bishop Coadjutor of Mississippi

"And they rose up betimes in the morning and sware one to another."—GENESIS 26: 31.

THE WELL DIGGING of Isaac in the Valley of Gerar presents an interesting parable. Isaac came, driven by famine, to find an abiding place. For a season goodwill prevailed and Isaac prospered. But "the Philistines envied him." Instead of taking his blood, they struck at as vital a spot, the wells dug for man and beast.

The story reads that at his first well, the men of Gerar strove with Isaac, saying "The well is ours." He called it Ezek (strife) and moved on. He arduously dug another well and again they strove with him. He moved and called that well Sitnah (enmity). At the third well he was undisturbed and happily named it Rehoboth (room). But sufferance was accompanied by cold hearts. He moved on, builded an altar and began a fourth well. Now the men of Gerar came with words of peace. They struck hands, feasted together, and "rose up betimes in the morning and sware one to another." Isaac called that well Sheba (oath, covenant). The place was afterwards known as Beer-sheba, the well of the oath.

The sacred scribe in this story was more than a chronicler. He wrote with parabolic purpose.

The relationship of Isaac with the men of Gerar repeats the stages of human contacts. We find the story illustrated on every page of history. Individualistic interests breed envy. Contention follows. Strife bears fruit in hatred. Slowly, the essential common sense and wisdom, if not religion, lead to toleration. But toleration does not satisfy. Men cannot be satisfied with less than a rich sympathy, the expression of the Divine Love.

The stages indicated above can be traced in the many phases of human relationship.

Our thoughts this week, however, may well dwell on our racial and national relationships. Independence Day is just ahead of us. Our Church appoints for it a Collect, Epistle, and Gospel. We pray that we may have the grace to maintain our liberties in righteousness and peace. We are urged to give thought to the stranger and to see the duty of loving our enemies. The Collect of this Sunday reminds us of existing "dangers and adversities"; the Epistle bids us to be subject one to another; the Gospel recalls God's love of the individual.

We face today great problems, very real adversities and grave dangers. Their solution lies in meeting at the altar of worship of the One Father—God, in the realization of mutual membership in One Family of Humanity. Divine Love alone can bring light.

Economic individualism, with its cruel competition, must pass. Bourbonism and chauvinism must be outgrown. Racial relations must know the better mind. All must freely drink of the waters of sympathetic covenant and compassionate peace. Righteousness and peace, truth and justice, religion and piety, not to mention prosperity, cannot grow in an atmosphere of contention and hatred, of misunderstanding and strife. And cold, calculating toleration is not enough; not even intelligent coöperation. The essential oneness of all life must be realized.

In various ways this thought is being given expression today. Statesmen and diplomats variously describe the goal. The Master called it the Kingdom of God. When we have prayed effectively with lips and life: "Thy Kingdom come, Thy will be done," and have met at God's Altar, the true Beer-sheba, then shall men drink of that living water, of which having drunk, they never thirst. For "love never faileth."



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

Joy in Heaven

READ the Gospel for the Third Sunday after Trinity.

BISHOP DOANE used to say that the three parables in the 15th Chapter of St. Luke were misnamed. They are commonly called the Parables of the Lost Sheep, the Lost Coin, and the Prodigal Son, but they should be called the Parables of the Sheep that was brought back, of the Coin that was found, and of the Boy who came home. Our meditation this week is on a single verse in the Gospel—the 7th.

1. When we know what causes joy in the heart of a person, we have a key to the understanding of his character. If a man finds joy in his neighbor's misfortune or in his own success in getting the advantage over him, or if a woman repeats with glee scandal and unkind reports about other people, we know pretty well what they are in the secret springs of their being. Therefore our Lord unveils in this way what the life of heaven is. There is joy in heaven. We all know that. There can be no doubt that there are wonderful and unspeakable reasons for that joy, of which our Lord cannot tell us, because we are not fit to understand them. He does tell us, however, that there is joy there over one sinner that repenteth. That is a marvelous glimpse of what heaven is like, and thus of the Heart of God.

2. It does not require a vast wholesale turning of men to God to make heaven ring with joy. There are those of us who think in terms of masses and multitudes. We love statistics that run into the millions. We like to compute percentages and show how rapid has been the growth of the parish or the diocese, or of the Church at large. But our Lord thinks of one at a time, and it only takes one to bring joy in heaven. Nor need that one be a great saint nor an eloquent preacher, nor the founder of a movement for the betterment of the race. We cannot doubt that such souls find favor in the sight of God and bring joy to the divine heart, but our Lord says that it is not necessary that the one should be holy or famous. One sinner is enough. No doubt each one of us can qualify in that respect, and so each of us can find a deep satisfaction in the fact that even as one, obscure, misunderstood, and marred with failure, it is still possible for him to give joy in heaven.

3. There is a condition, however, that must be met. The condition is repentance. In these three parables, our Lord makes it clear what he means by repentance, bringing it out most forcibly of course, in the third, where the son who has gone astray comes to himself. But keeping now to the saying on which we are trying to make our meditation, let us note that whatever else repentance involves, it means being found and brought back. Perhaps we have not sufficiently considered that there are always two sides to true repentance. There is something we have to do, but also there is something that our Lord does. He is forever trying to do it. It is to find us in our perverse, blind, errant rejection of Him and His Love, and to bring us back. It is not too much to say that the whole meaning of the Incarnation and the Passion and the Resurrection of Christ can be summed up in that. The Church and all its ministers, ordinances, and sacraments are in the world for that. Only to turn our minds for an instant to this tremendous truth is to have unveiled to us the mind of God toward us. Each one of us is worth that to Him and every one of us. There is joy in the presence of the angels of God over one sinner that repenteth.

We give Thee thanks, O Lord, for the comfort and inspiration of this parable and for all the manifold ways in which we are made aware of Thy love and care. Help us so to seek Thee whom our souls desire to love that we may both find Thee and be found of Thee. Grant us not only true repentance but to share Thy joy and the joy of the heavenly host in turning to Thee those for whom Thou hast died.

Why I Am a Churchman

By Eduardo G. Longid

Catechist, Easter School, Baguio, P. I.

ONE QUIET AFTERNOON in St. Andrew's Chapel, Kapangan, the Canon Missioner asked me to write on "Why I Am a Churchman." To one whose life has been spent among his native people and therefore seldom uses the English tongue, it is difficult to express himself in a foreign tongue. However, I will make a frank and simple statement on the said subject.

To dig out the answers to "Who is God?" and "Why did God make man?" are my reasons for counting membership in Christ's Body, the Church. I have been convinced that Christianity offers the only satisfactory answer to the puzzles of the universe; that nothing but the Gospel of Christ can wholly satisfy the whole will as the whole idea. The Church has been to me the best guide to true and happy life. It assures life beyond the grave.

The realization of the meaning of the creed makes me visualize my own failures. It has shown me that the good that I think, say, or do, to the utmost degree, day after day cannot overpay what I owe to my Creator. For this reason my avowed intent is to fight under His banner and to stand fast to my colors, asking daily for grace and strength to strengthen me in the divine welfare in which He engaged me.

When one comes to know God he comes to know himself and God's creatures, especially his fellow men who are created in God's image. He learns that he is but a reflector of God.

"Lay not up treasures for you on earth—but lay up treasures for you in heaven where neither moth nor rust doth corrupt nor thieves break through and steal for where your treasure is there will your heart be also." This has been the cornerstone of my life. Material things do not really make a man happy. From age to age the saints who possessed neither gold nor silver have been the happiest beings on earth. Why? Their treasures are in heaven.

The Christian looks up to God as the center of all things while the man-made man thinks of himself as the center and therefore devises his plans without reference to God. Devising our plans without reference to God is dangerous to the progress of the world because oftentimes we think that a thing is right when it is wrong and wrong when it is right.

"Come unto me all ye that labor and are heavy laden and I will refresh you." The Christian trusts in God as his nearest friend, even nearer than his fingers, and therefore calls on Him; while the unbeliever trusts in his own strength and as a result he desponds and has no one to trust. He thinks of others as exploiters like himself.

The Churchman turns all his pursuits after the general and universal good, all things else are but mere toys to him in comparison to the sovereign and universal good which his heavenly Father offers freely to anyone who desires it. The man-made man wastes his energy for worldly things. The former, realizing that God is a Father to all, sympathizes with the people in the four seas as his brothers and therefore endeavors to treat them as he treats himself. That is God's law. "Inasmuch as ye have done it unto the least of My children ye have done it unto Me."

Never will he forget, God being his helper, that although he has neither gold nor silver to give to his brethren, what he has, the Gospel of Life, he will bring to them, trading with the talents he has received in the best way he can. He believes that nothing but Christianity can give real peace to the world, yes, and to the soul. It is true that we have Geneva, the League of Nations, and so on, but such cannot give real peace to the world. The realization of the Fatherhood of God and the brotherhood of man, which it is the object of the Church to teach is the only solution, I believe, to true peace.

I choose to abide in the Holy Catholic Church, Christ's Body, for I know that in Christ there is peace and in the world affliction and because our Lord said, "Abide in Me and I in you, as the branch cannot bear fruit of itself except it abides in the vine: no more can ye except ye abide in Me."



Churchwomen Today

Ada Loaring-Clark, Editor

I AM HAPPY to tell you of an idea which comes to me from the diocese of Oregon and which was successfully carried out there. I have heard of no other gathering being held for Churchwomen on the same lines. It might mean a great deal in successfully carrying out the next Every Member Women's Conference Canvass if similar meetings could be held in other dioceses. My correspondent says:

A member of the diocese of Oregon's field department, Mrs. J. J. Penton, and diocesan president of the Woman's Auxiliary, was struck by the thought that while conferences are held for clergymen and laymen on the discussion of field work no meeting had been arranged for women. She determined that this should be remedied. The Rev. David R. Covell, National General Secretary, was in the diocese for a series of meetings and receiving his promise to lead an all-day conference in parish organization and administration for women leaders of the diocese, Mrs. Penton began preparation with the idea of assembling twenty-five or thirty for this purpose.

No less than forty-eight women gathered at St. Stephen's Cathedral, Portland, for Holy Communion, leaving immediately thereafter for the Sumner House of St. Helena's Hall, a few miles outside Portland, on the shores of Lake Orego. A short devotional service was held at Sumner House and discussions began at 11 o'clock. The first session was held from 11 to 1 o'clock and the second from 2 to 4. Forty-five minutes of each hour were given over to questions and discussion.

The spirit was one of intense interest and intelligent enthusiasm. The women agreed to support the diocesan field department and to stimulate, in every way possible, personal service, spiritual life, and a proper carrying out of the Every Member Canvass in their respective parishes. Many of the women stayed long after the closing hour for further discussion. The question was asked if this was not the first Diocesan Conference held for women only dealing entirely with a consideration of Field Work in an intensive way.

FIFTEEN CHURCH BOARDS, through the Council of Women for Home Missions, have undertaken without discrimination of race or creed, the task of reaching the children of migrant laborers. From South to North; from East to West;

Children of Migrants from cotton to corn; berries to beans; from peas to tomatoes; from small fruits to oysters, the tired children trail along with the pickers off for the fields. If they are left unschooled, untrained, neglected, they will inevitably pass beyond the reach of education and moral agencies. A comprehensive program is being carried out in ten states and in twenty-three areas of these states. This program is *Educational*—to make known and to correct existing conditions through public opinion and legislation; *Social*—to meet the specific needs in each field, by uniting Church groups, women's clubs, civic organizations; *Service*—through Christian community centers and public health programs, trying to build character by substitution for drudgery, ignorance and neglect, knowledge, playtime and loving care.

Children are sheltered in centers where nursery; kindergarten; worship; expression; recreation, with supervised games; free play; hikes and swimming are enjoyed. This is a wonderful substitute for long, hot, weary hours in the fields. Through rigid supervision the work in the twenty-three areas was accomplished last year at a cost of about \$25,000—or less than \$70 a day. Thirty-five states are still untouched. Thousands of children, forgotten, because they are migrants, need our help.

WE HAVE LEARNED that living for and by ourselves is vain, as well as that science and education cannot solve all problems.

Books of the Day

Rev. William H. Dunphy
Editor



AMERICAN CHURCH LAW. By Carl Zollmann. West Publishing Co., St. Paul, 1933. Pp. xv and 675. \$4.00.

THE REPUTATION which the author has already attained in the field of ecclesiastical law will be enhanced by the present work, which is a revision and enlargement of his *American Church Law*. The subjects covered include, among others, the general principles of the relation between Church and State under the American system, the legal aspects of week-day religious instruction, the nature and powers of religious corporations and of their officers, and the construction and administration of trusts for religious purposes.

The last topic has been a fertile field for litigation. When gifts are made to a congregation, an implied trust is created that they will be used for the furtherance of the organization and the propagation of its teachings. When a local congregation secedes from the general organization, or when the local or general organization is alleged to have ceased to teach the original doctrine, nice questions are raised as to property rights between the majority and the protesting minority.

The extent to which the civil courts will respect and enforce decisions of Church courts is also examined. The author states the law to be that, if the ecclesiastical tribunal has jurisdiction under the procedural rules of the organization and acts in accordance with those rules, its decisions will be respected, even where property rights are indirectly involved. He holds that the question whether the Church court has jurisdiction may always be raised in the civil courts; and he criticizes the holding of the United States Supreme Court in *Watson vs. Jones* that the Church court is the final judge of its own jurisdiction under the law of the Church. The author contends that the Churches might well make more use of their own tribunals in adjudicating internal controversies, and thereby keep such cases out of the civil courts.

In this connection it is regrettable that the author has not discussed the extent to which Church officers, courts, and witnesses are protected from amenability to suits for libel or slander on account of statements made in connection with litigation in Church courts or in disciplinary orders. This question has become important for us in consequence particularly of the new marriage canon. Would, for example, a communicant who applied for, or a court which granted, a finding of nullity on the ground of insanity or venereal disease existing at the time of the marriage, be protected against civil action by the party against whom the allegations were made? It is to be hoped that in a later edition this ground will be covered.

For practical purposes by far the most valuable part of the book is that devoted to everyday questions of parish administration: the rights, powers, and duties of pastors, officers, and boards of trustees or vestries, tax exemption, and the method of acquiring and disposing of property. Technical language is avoided and the legal principles involved are explained so that, not only the rules of law but the reasons behind them, are made intelligible to the layman. The book is really one that every rector and every attorney representing a Church corporation should have at his elbow.

C. L. D.

THIS IS CHRISTIAN MARRIAGE. By Adrian Lynch, C.P. The Sign Press, Union City, New Jersey, 1933. (80 pp. 250). \$1.50.

THIS is an exposition, by the question and answer method, of the law of the Roman Church on marriage as contained in the new Code of Canon Law. The position of the Roman Church in any situation involving Holy Matrimony is clearly set forth. The book also contains the Roman Rite of Marriage together with the Encyclical letter of Pope Pius XI on chaste wedlock.

D. C.

NEWS OF THE CHURCH

C. B. S. Reelects Bishop Weller Head

Next Annual Confraternity Meeting Will Be in Church of Ascension, Chicago, With Fr. Stoskopf Host

MILWAUKEE—The Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, and for many years superior general of the Confraternity of the Blessed Sacrament, was reelected to that office at the annual meeting held in Milwaukee on the Octave of Corpus Christi. All other national officers were reelected. The bishop preached at the Solemn High Mass in All Saints' Cathedral. Following the Mass, there was benediction of the Most Holy Sacrament.

The Rev. Frederick D. Butler, D.D., rector of Grace Church, Madison, was elected to membership on the Council. The next annual meeting will be held in Chicago at the Church of the Ascension, the Rev. William B. Stoskopf, rector.

Dean Inge, 73, Announces Decision to Resign From St. Paul's Next Summer

LONDON—The Very Rev. Dr. William R. Inge, dean of St. Paul's since 1911, announced June 25th his intention to resign the position next summer on account of advancing years.

Dean Inge, who is 73, is one of the most prominent and popular writers of the Anglican Church.

Grace Church to Celebrate 125th Year of Consecration

NEW YORK—Grace Church has announced plans for the celebration of its 125th anniversary year. December 21st, next, will mark the anniversary of the consecration of its first church edifice in 1808. However, the church will celebrate an anniversary year, as well as a particular date. A series of public events and occasions will be held between now and December, particularly in the autumn.

Bishop Fiske Initiated Into Pi Alpha

BINGHAMTON, N. Y.—The Rt. Rev. Charles Fiske, Bishop of Central New York, has been initiated into the Pi Alpha Fraternity by the new Alpha Chapter, of Central New York, which has its headquarters in the parish house of Christ Church, Binghamton.

Honolulu Canon Retires

HONOLULU, T. H.—The Rev. Francis N. Cullen, canon of St. Andrew's Cathedral and for the last nine years master at Iolani School for Boys, retired in June after twenty-three years of service in the missionary district of Honolulu.



BISHOP WELLER, SUPERIOR GENERAL

Of the Confraternity of the Blessed Sacrament and reelected at the recent annual meeting, is pictured above on the left. Bishop Ivins is on the right.

Mr. and Mrs. Morehouse Leave for English Congress

Editor to Take Courses in Oxford Summer School

MILWAUKEE—Clifford P. Morehouse, editor of THE LIVING CHURCH, and Mrs. Morehouse have left for England where they will attend the celebrations of the Oxford Movement Centenary and the Anglo-Catholic Congress services.

Mr. Morehouse will take some courses at the Summer School of Sociology at Oxford.

Mr. and Mrs. Morehouse visited friends in Chicago, Philadelphia, and New York prior to their sailing from New York.

Dr. E. Stanley Jones Speaker

At South Dakota Conference

SIoux FALLS, S. D.—The annual South Dakota conference held at All Saints' School in Sioux Falls from June 6th to 16th registered the largest number of attendants in its history. The clergy conference on the first morning was held by Dr. E. Stanley Jones.

Bishop Taitt Observes 50th

Anniversary of Ordination

PHILADELPHIA—The fiftieth anniversary of the ordination to the diaconate of the Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, was commemorated June 21st by the clergy and laity of the Church in this diocese where he has spent his entire ministry and of which he is now the head.

Bishop Perry Gives Orient Observations

Political Situation in Various Countries Discussed at Church Club Dinner in Chicago

CHICAGO—The Presiding Bishop of the Church June 23d made known for the first time his attitude toward the Laymen's Missionary Inquiry as a result of his four-month tour of the Orient. Bishop Perry was in Chicago on his way back to New York with Mrs. Perry and was the guest of honor at a dinner given by the Church Club at the Stevens Hotel.

His attitude toward the missionary inquiry which has attracted such wide attention was by inference more than direct statement. He did declare that the suggestion made in *Re-Thinking Missions* for the immediate setting up of an independent Chinese Church is a "nightmare."

FIRST PUBLIC DECLARATION

Bishop Perry's address was his first public declaration since he landed in this country a week ago. He had steadfastly refused to make any statement to newspaper reporters, reserving last night's occasion for an open and frank discussion particularly on the political situation in the Far East. He leveled a rather sharp attack against the advocates of independence for the Philippines. He charged gross misrepresentation on the part of American newspapers of the situation between Japan and China, and clearly indicated that he is returning to back up the missionary program in the Far East to the limit.

Of the Philippines, Bishop Perry declared that "no mere stroke of legislation can separate the Philippines from the United States." He told of the deep feeling of friendship which he found existing toward this country in the islands and predicted that such will never be broken, no matter what Congress may do.

(Continued on page 254)

Massachusetts Church

Reopened—In New Town

SPRINGFIELD, MASS.—The Rt. Rev. Thomas F. Davies, D.D., June 16, 1913, consecrated St. Thomas' Church, Cherry Valley. On June 16, 1933, he held a service of benediction, and of thanksgiving for the reopening of the same church, but in a different town, Auburn, six miles away. The failure and closing of mills had driven away the Cherry Valley congregation. In Auburn the church is filled to overflowing.

Arkansas Missionary Leads Entire Diocese

Bishop Reports Largest Proportion of Baptisms, Confirmations From Rev. Gustave Orth's Work

LITTLE ROCK, ARK.—Through the work of a missionary to mountaineers in a remote section of the Ozark mountains, a larger proportion of baptisms and confirmations has taken place in his mountain mission than elsewhere in the diocese of Arkansas the past year according to the Rt. Rev. E. W. Saphoré.

The missionary, the Rev. Gustave Orth, who has been at St. Barnabas', Berry Mountain, about eight years, has largely overcome a strong community prejudice against the Church and has won through his unselfish work and devotion the confidence and respect of the people.

Services were at first held in his home but as a result of his labors there is now a church building.

He has organized a day school for a number of children who formerly had to walk four or six miles to the nearest public school.

In addition to caring for his own people, he is pastor to all the community. He represents the Red Cross and other welfare agencies and has been helpful in securing medical attention for needy people. He is aided by the National Council.

Bishop Keeler Officiates At Mission Celebration

MORTON, MINN.—A triple celebration and two pilgrimages were observed at the Birch Coulee Mission here the Second Sunday after Trinity. The Rt. Rev. Stephen E. Keeler, D.D., was the celebrant at the commemorative Communion service and the Rev. Henry Whipple St. Clair was the preacher.

The celebration marked the 73d anniversary of the first service held by Bishop Whipple at the Lower Sioux agency, the 34th anniversary of the ordination of the Rev. Henry St. Clair, and the 42d anniversary of the ordination of the Rev. G. H. Ten Broeck, priest in charge of the Birch Coulee Mission. Pilgrimages were to the spot where the first church of the Mission was erected and the first service held, and to the Pleasant Cove school house.

North Texas Conference

Attendance Breaks Record

LUBBOCK, TEX.—The fifth annual district summer conference of North Texas was held in Seaman Hall here June 5th-10th with an attendance of 46 persons, establishing a new high record.

New Jersey Church Willed \$15,000

JERSEY CITY, N. J.—A bequest of \$15,000 for St. John's Church, Jersey City, the Rev. Cyril R. Carrie, rector, is provided by the will of Mrs. Minnie G. Bumsted, whose death occurred in 1930.



RT. REV. H. W. K. MOWLL, D.D.
Bishop of Western China, who has been translated to Australia as Archbishop of Sydney.

New Primate of Australia Had Lively Chinese Career

Twice Captured, Robbed, Wounded By Bandits in Two Years

SHANGHAI—The phrase "in perils of robbers" may sound out of date but it is very up-to-date in China, as the recently elected Primate of Australia, the Rt. Rev. Howard West Kilvington Mowll, formerly Bishop of West China, can testify.

For within the past two years he has been captured twice by bandits, robbed both times and wounded.

Other bishops in China also have been captured by bandits but their experiences have not been so severe as those of the new Archbishop of Sydney.

Bishop Perry Gives Orient Observations

(Continued from page 253)

From the Philippines, the Presiding Bishop moved over to China. He described the Chinese as a people "longing for deliverance from armies and war lords," adding: "there is no China, strictly speaking. It is just a great mass of people without leadership, waiting for some force to make them an entity in world affairs."

It was in speaking of China that Bishop Perry for the first time made a remark which indicated his trend of thought on *Re-Thinking Missions*. "The leaders of Christian missionary work in China are not the sort of people you read about in *Re-Thinking Missions*," he declared. "The Christian Church in China is not a dream or a future project. It is a fact." Then he termed as a nightmare the suggestion of withdrawing American missionaries from China. He predicted that in 25 years China will have an independent Christian Church of her own.

World Fair Church Exhibit Dedicated

Bishop Perry and Bishop Stewart Officiate at Informal Service in Hall of Religions

CHICAGO—In the presence of a group of Church people, the Presiding Bishop of the Church June 23d dedicated the Church's exhibit at the World's Fair.

The service of dedication was an informal one, the various denominations and communions represented in the Hall of Religions having agreed that there should be no formal services within the building. Bishop Perry and Bishop Stewart, wearing cassocks only, took part in the ceremony.

In his introductory and presentation remarks, Bishop Stewart asserted that the bay which the exhibit occupies is intended to represent the whole Church; to picture briefly the advance of the Church during the past century and that the space would be used throughout the Fair for active programs which will tell of work among the Negroes, the mountaineers, in foreign fields, and in domestic fields, as well as among the various Church organizations.

EXPOSITION OPPORTUNITY

In accepting the exhibit and responding to Bishop Stewart's remarks, Bishop Perry expressed the belief that the Hall of Religions and the Episcopal Church portion of it in particular would have a profound effect upon the future work of Christian churches. He viewed the exposition as a great opportunity to present the story of Christian work to all peoples and thanked the Bishop of Chicago and his committee for their efforts in connection with the exposition.

The Episcopal Church exhibit occupies a bay off the main lobby of the Hall of Religions. It is arranged to give the general effect of a chapel, with the chancel formed by the outward end of the bay. The windows in the chancel contain stained glass plaques supplied by the Linden Company of Chicago. A portable altar, loaned by the Church of the Atonement, Chicago, is the central motif of the exhibit. It is planned to have other types of altars in the space at different periods of the Fair. On one side of the chancel the golden alms basin used for the U. T. O. is on display in a dignified case; on the other side is the Jenny Lind chalice and paten, given by the famous singer to St. Ansgarius' Swedish Church of Chicago.

The central theme of the wall decorations in the body of the exhibit is a mural depicting natives of different lands where the Church is represented and the years the Episcopal Church entered these fields. Worked in as a part of this mural is the word "Episcopal." Colored maps expressing the world-wide character of the Church's work occupy the wall space below the mural.

Bishop Perry and his party, including Mrs. Perry and a sister, Mrs. Russell, were the house guests of Bishop and Mrs. Stewart during their stay in Chicago.



SOME OF THE HUNDREDS WHO ATTENDED THE JAPANESE CONGRESS
Called by the Church for the commemoration of the Oxford Movement's centenary are pictured above on the campus of St. Paul's University, where the congress convened.

Japanese Churchmen, Active, Total 10,679

25,647 Baptized Persons in Touch
With Church in January, 1932,
English Quarterly Reports

TOKYO—Active communicants of the *Nippon Sei Kokwai* (Holy Catholic Church in Japan), known to have made their Communions the past year, totaled 10,679 in January, 1932. Baptized persons in touch with a church totaled 25,647.

These figures, for the ten dioceses and one missionary district, are given by an English quarterly, *Japan Church Aid*.

There are 209 foreign workers, bishops, clergy, laymen, wives of clergy or laymen, and single women.

Japanese workers number 357: two bishops, 183 priests, 38 deacons, 57 catechists, and 77 licensed women evangelists.

Adult baptisms during 1931 were 1,353; infants, 621. Confirmed during the year, 1,426. The inclusive figure for all baptized persons is 39,125.

Dr. Sherman and Dr. Robbins Speakers at Commencement

ALEXANDRIA, VA.—The Rev. Arthur M. Sherman, S.T.D., secretary for Missionary Education, the National Council, preached the missionary sermon June 7th at the Virginia Theological Seminary commencement exercises. The graduation service took place the following morning, with the Rt. Rev. H. St. George Tucker, president of the board of trustees, awarding degrees. The Rev. H. C. Robbins, D.D., of General Theological Seminary, was the speaker.

Chapel Outdoor Pulpit Dedicated

HARTFORD, CONN.—The outdoor pulpit in the new \$1,000,000 chapel of Trinity College was dedicated June 18th in memory of the Rev. Dr. Flavel S. Luther, president of the college from 1904 to 1918. Remsen B. Ogilby, president of the college, made the dedicatory address.

Vatican May Protest Use Of Anti-Religious Stamps On Soviet Russia's Mail

ROME—The Vatican is considering the question of appealing to the League of Nations and the World Postal Union in protest to the projected plan of Soviet Russia of issuing a series of anti-Christian postage stamps.

The Vatican believes that no country should be allowed to bring into circulation postage stamps which outrage the religious feeling of a large section of humanity.

Bishops Brown, Mitchell Graduation Preachers

University of South Gives Degrees
To 38 Students

SEWANEE, TENN.—The 65th commencement exercises of the University of the South were celebrated June 8th-14th with unusual optimism. Trustees from the 21 Southern dioceses controlling the university were in session, including a number of the bishops.

Bishop Wyatt Brown, of Harrisburg, preached the baccalaureate sermon on Sunday morning June 11th, and Bishop Walter Mitchell, of Arizona, whose son was graduating, preached the sermon at the evening service of the St. Luke's Brotherhood of the Theological School.

Judge Doggett of Jacksonville, Fla., gave the commencement day oration on Tuesday the 13th, the Latin salutatory was delivered by A. H. Jeffress of Kingston, N. C., and the valedictory by Robert Fort of Greenville, Miss., honor students and leaders in the student body.

Among those who received honorary degrees was Postmaster General J. P. Farley, who attended in person with a party from Washington. A telegram was read from the President of the United States in recognition of the honor bestowed upon a member of his cabinet. Thirty received academic degrees and eight received degrees in theology.

Oxford Centenary Observed in Japan

Bishop McKim Opens Congress in
Presence of Bishop Perry; 257
Parishes Send Representatives

TOKYO—The most successful congress ever held by the Holy Catholic Church in Japan (*Nippon Sei Kokwai*) came to a close the night of June 9th with the Rt. Rev. Yasutaro Naide, D.D., Bishop of Osaka, sounding the "Call to Advance" to the more than 400 bishops, priests, members of various religious orders, and lay representatives to the Japanese Church's official three-day commemoration of the Oxford Movement's centenary.

Two hundred and fifty-seven parishes were represented.

The Most Rev. John McKim, D.D., Primate of the Japanese Church, opened the congress June 7th in the presence of the Most Rev. James DeWolf Perry, D.D., Primate of the American Church.

The conference sessions and all services were held on the campus of St. Paul's University, emphasizing thereby that the Oxford Movement began on a university campus.

The commemoration preparation began with the Japanese House of Bishops sending a pastoral letter to all parishes, mission stations, and institutions. After a national and systematic method of study was under way, each of the little parishes from the far northern diocese of Hokkaido to those of the southernmost district of Kyushu was prepared to send delegates for the Japanese Church's official commemoration of the world-wide celebration of the Oxford Centenary, called for "the deepening and practical quickening of the life of the Church."

Archbishop Apollinary Succumbs in New York

NEW YORK—Archbishop Apollinary of the Russian Orthodox Church died June 19th at his residence adjoining the Cathedral of the Holy Cross. He suffered a stroke recently and became partially paralyzed.

In 1923 he was appointed by the Holy Synod of the Orthodox Church in Serbia ruling bishop of the North American diocese of the Russian Orthodox Church. This appointment led to a dispute with the Metropolitan Platon, who already held this position.

Bishop Ivins Accepts Post of S.S.J.E. Episcopal Visitor

CAMBRIDGE, MASS.—The Rt. Rev. Benjamin F. P. Ivins, Bishop of Milwaukee, an associate of the Society of St. John the Evangelist for a number of years, has consented to become the Episcopal Visitor of the American Congregation in succession to the late Bishop Webb.

Miss Gibson Named Director of Hotel

Daughter of Canon Takes Charge
Of Institution for Unemployed
Women in Chicago

CHICAGO—Miss Ruth K. Gibson, daughter of the Rev. Canon David E. Gibson and manager of the Cathedral Shelter for Women, has been appointed director of the Mary Dawes Hotel for unemployed women.

The Dawes Hotel has been turned over to the emergency welfare commission and will accommodate 250 women who are out of employment. During the period that Miss Gibson will be in charge of the hotel, the residents at the Shelter for Women have been moved to the hotel.

REV. G. W. RIDGWAY TO ROCKFORD

Election of the Rev. George W. Ridgway of River Forest, as rector of Emmanuel Church, Rockford, is announced. Fr. Ridgway, who is priest in charge of Christ Church, River Forest, has accepted and will assume his new duties early in September. He succeeds the Rev. Garth Sibbald, now of Lincoln, Neb.

CONFIRM LARGE CLASS

One of the largest Confirmation classes presented to Bishop Stewart since his consecration was presented by the Rev. Samuel J. Martin at St. Edmund's Church, June 22d. The class numbered more than 100.

NEWS NOTES

Bishop Stewart has been forced to give up his proposed trip to London this summer for the Oxford Movement celebration because of the press of affairs at home.

George Craig Stewart, Jr., youngest son of Bishop and Mrs. Stewart, was injured in an automobile accident June 22d. He sustained a broken nose and other facial injuries.

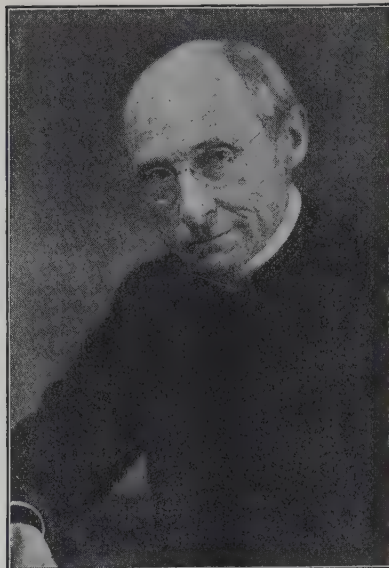
Officers of the Catholic Club of Chicago were installed at the monthly meeting of the club held at St. Luke's Pro-Cathedral, Evanston, June 19th. Royal D. Smith of St. Augustine's, Wilmette, is again the president of the club. Canon Gibson officiated at the installation.

Geneva Church Re-consecrated

GENEVA, N. Y.—Trinity Church was re-consecrated by the Rt. Rev. D. L. Ferris, D.D., Bishop of Rochester, May 30th, with many clergy present from the dioceses of Rochester, Western New York, and Central New York. The Rev. Samuel H. Edsall, rector of the parish, was the celebrant. The original building was destroyed by fire in 1932.

Correction

The Rev. Constantine Charles Keller received the degree of Bachelor of Divinity from Western Theological Seminary recently. It was erroneously reported that the degree was granted to Constantine Charles Cole.



THE REV. J. D. HERRON, D.D.
Who retired after more than 54 years of activity.

S. Ohio Priest Retires After 54-Year Ministry

Dr. Herron, Nearly 80, is Senior
Active Clergyman

CINCINNATI, OHIO—Ordained more than 54 years ago and active ever since, the Rev. Joseph Dunkley Herron, D.D., retired June 30th.

He is nearly 80 years of age, the oldest priest in the diocese in point of ordination, and the senior active parochial clergyman.

His first work was in Trinity parish, New York City. After 15 years as rector of Trinity Church, Newcastle, Pa., he came to Southern Ohio where he has served continuously for 36 years.

Dr. and Mrs. Herron will make their new home in Grace Church parish, College Hill, Cincinnati.

Churchmen in "Who's Who" Far Exceed Proportions

NEW YORK—The Episcopal and Presbyterian Churches have eight times as many notables listed in *Who's Who in America* as they are entitled to in proportion to their memberships, and the Congregationalists and Quakers six times as many, according to figures contained in the *Yearbook of American Churches*, recently published by Round Table Press.

Tables show that nearly one-fifth of the Episcopal Church notables are bankers or business men; that exactly one-fifth of the Presbyterian notables are educators; that one-quarter of both the Methodists and Congregationalists listed are also educators; nearly one-third of the Quakers achieve distinction in the field of education. Among the Baptists, Roman Catholics, and various bodies of the Reformed faith, nearly one-third attain eminence because of their place in the organized work of religion. The Unitarians have the largest percentage of natural scientists, followed closely by the Congregationalists.

New York Church Bequeathed \$260,000

Miss Margaret Crane Hurlbut
Names St. Thomas' Church as
Beneficiary in Will

BY HARRISON ROCKWELL

NEW YORK—By the will of Miss Margaret Crane Hurlbut, who died on June 13th, St. Thomas' Church, New York, receives a bequest of \$260,000.

St. Peter's Church in West 20th street, the Rev. Richard A. D. Beaty, rector, receives \$4,250 and half of the residuary estate of the late Mrs. Lillian Livingston Terry, who died last month at Stamford.

DR. SILVER STILL ON COMMITTEE

It will be recalled that in the balloting at the last diocesan convention for the election of a clerical member of the standing committee the result was a deadlock. The convention then voted to cease balloting and to leave the filling of the vacancy to the committee itself.

By decision of the standing committee on June 1st no vacancy existed because there was no election of a successor of the one whose term had seemingly expired. The Rev. Dr. H. P. Silver is the committee member whose term expired but by this ruling he continues this membership at least until the 1934 convention.

NEWS ITEMS

The Rev. Dr. Frederic S. Fleming, rector of Trinity parish, paid tribute to the life and ministry of his predecessor, the Rev. Dr. Caleb R. Stetson, in his sermon of last Sunday morning, June 15th was the first anniversary of Dr. Stetson's death.

Bishop of Bloemfontein Resigning See in December For Position With S. P. G.

LONDON—The Bishop of Bloemfontein is resigning his see in December, and will return to England to take up a special position in connection with the S. P. G.

West Texas Conference Has Increased Attendance

SAN ANTONIO, TEX.—The ninth annual summer conference of the diocese of West Texas met June 2nd to 7th, under the direction of the Rev. Arthur R. McKinstry, rector of St. Mark's Church, San Antonio, at the Gallagher (Dude) Ranch, near here. More than three hundred attended the conference either for whole or part time, a large increase over last year.

Confirmations at Army Post

TOPEKA, KAN.—Fifty-seven persons were presented for confirmation by Major Luther D. Miller, chaplain of the Post at Fort Leavenworth, Kansas.

Bishop Wise reports that confirmations this year exceed by more than one hundred the number at the same time last year.

Dean Sturges Preacher At E.T.S. Graduation

Degrees Presented to 18 Graduates;
Dr. Drown Receives Tributes as
He Retires From Faculty

By ETHEL M. ROBERTS

BOSTON—Commencement Day, June 15th, at the Episcopal Theological School, Cambridge, offered a program of dignity and inspiration in which the graduating class and the alumni had part. Dean Sturges, of the Cathedral Church of St. Paul, was preacher of the commencement sermon.

The graduating class was the largest but one in the history of the school. Eighteen degrees of Bachelor of Divinity were conferred and four certificates given to those not meeting the full requirements for a degree.

Dr. Howard Mellish preached to the alumni in the afternoon.

The announcement of the retirement of the Rev. Dr. Edward Staples Drown from the faculty as professor of Systematic Divinity came at the alumni dinner in the evening. Dr. Drown, who has taught for forty-four years, received tributes on all sides and a silver pitcher was presented in behalf of the alumni by Bishop Lawrence.

The elections of the Alumni association were: Dr. W. Appleton Lawrence, of Providence, R. I., president; the Very Rev. Philemon F. Sturges, vice-president, and Jacob Clemens Kolb, of Mattapan, secretary.

Dr. Emerson is Preacher at Kenyon College Commencement

GAMBIER, OHIO—A banquet of the Bexley Society and Alumni on Friday evening, June 16th, was the opening event of the 105th commencement of Kenyon College and Bexley Hall. At the ordination service on Sunday morning, June 18th, the sermon was given by the Rev. Chester B. Emerson, D.D., Canon of Trinity Cathedral, Cleveland. Degrees in course conferred June 19th were: thirty-nine Bachelors of Arts, Philosophy, and Science; five Bachelors of Divinity, and one certificate of graduation (without the Greek language) from Bexley Hall; the degree of Master of Sacred Theology was conferred in *absentia* upon the Rev. Vernon C. McMaster.

Milwaukee Mission Becomes St. Andrew's Church Chapel

MILWAUKEE—The merging of St. Stephen's Mission with St. Andrew's Church, with the Rev. Walter K. Morley, Jr., rector of the two congregations, has been announced. St. Stephen's becomes a chapel of St. Andrew's and services will be continued in both churches.

The late Canon C. B. B. Wright was vicar of St. Stephen's until his death recently. The Rev. William H. Frost was the rector of St. Andrew's from 1917 until his retirement March 1, 1933.



LOG CABIN CHAPEL BUILT BY MEN,
Members of congregation at Shinhopple, N. Y.,
dedicated by Bishop Oldham.

Rev. Henry Lewis Preacher At Berkeley Alumni Service

Alumni and Friends Gather for
77th Commencement

NEW HAVEN, CONN.—The Rev. Henry Lewis, of Ann Arbor, Mich., was the Alumni Service preacher at the 77th commencement June 7th and 8th of the Berkeley Divinity School. Nearly fifty alumni were present as well as many of the other clergy and friends of the school.

At the alumni meeting, Dean Colladay, president of the Alumni Association, having declined reelection, the Rev. Francis B. Creamer was elected president; the Rev. Loyal Y. Graham, 3d, secretary and treasurer; the Rev. William A. Beardsley, D.D., necrologist; and the Rev. William Grime, chairman of the Alumni Fund. The Rev. Charles H. Collett and the Rev. Mr. Graham, 3d, were elected alumni trustees.

The commencement address by Dr. Charles T. Loram, Sterling Professor of Education, Yale University, was on "The Modern Missionary and His Task Today."

Dallas Vacation Conference Has Excellent Attendance

DALLAS, TEX.—The Churchman's Vacation Conference of the diocese of Dallas, held in St. Matthew's Cathedral Close, Dallas, has just closed another successful ten-day session. Despite the difficulties of the present time, some eighty-three persons were in attendance throughout the session.

A particular feature of this conference was the invitation extended to the various branches of the Woman's Auxiliary and to the Daughters of the King, to attend the conference on special days. In response to this invitation some seventy-five women gathered together for instruction and inspiration.

Many Young People At Conference

RALEIGH, N. C.—The annual St. Augustine's Conference was held here at the college June 5th-9th with almost 100 clergy and Church workers, including a large young people's section, in attendance.

Congregation Builds Log Cabin Chapel

Bishop Oldham Dedicates Building
Constructed Under Direction of
Pastor, Church Army Captain

SHINHOPPLE, N. Y.—A log cabin chapel, the Chapel of All Saints, built by members of the congregation under the direction of Capt. Lawrence H. Hall of the Church Army, was dedicated June 13th by the Rt. Rev. G. Ash-ton Oldham, D.D.

The chapel is in the chain of Delaware county missions conducted with St. James' Chapel, Lake Delaware, as the center.

The work at Shinhopple has for several years been under the direction of Captain Hall. He held services and classes in the local country schoolhouse, which his congregation soon overflowed.

Bishop Gailor, Senior Active Prelate, Observes July 25th

Consecration Anniversary

NEW YORK—The 40th anniversary of Bishop Gailor's consecration will be observed July 25th. He is now senior active bishop in the United States.

Of the four who precede him, Bishop Vincent and Bishop Wells have resigned, and Bishop McKim and Bishop Graves are in the Orient.

The anniversary of Bishop Restarick also comes in July, July 1, 1902.

Maryland Diocesan Schools Graduate Two Large Classes

BALTIMORE, MD.—Bishop Helfenstein June 6th presented diplomas to 21 young ladies in the graduating class at the Hannah More Academy, Reisterstown, Md. This is the largest class in the history of the school. The Rev. Noble C. Powell, D.D., rector of Emmanuel Church, Baltimore, made the address.

The commencement at St. James' School was held June 12th, at which time the Bishop presented diplomas to 19 young men. The Rev. Remsen B. Ogilby, LL.D., president of Trinity College, delivered the address.

22 in Graduating Classes At St. Augustine's College

RALEIGH, N. C.—Twenty-two young colored men and women were graduated at St. Augustine's College here recently in the 66th commencement exercises. Dr. Frank P. Graham, president of the University of North Carolina, was speaker.

Correspondence School Gives \$68.63 Offering

FARGO, N. D.—The Correspondence Church School in North Dakota this year made its first Lenten Offering, presenting \$68.63. The Offering from the entire district was \$285.

Toronto Deaconess House Head Retires

Miss Connell Returning to Ireland After 25 Years of Service; Music School Opens Sessions

TORONTO—Miss Connell, for 25 years principal of the Church of England Deaconess and Missionary Training House here, has resigned her office and plans to return to Ireland.

From the house have gone forth many women to serve as missionaries in home and foreign fields. Each has carried with her that excellent spirit which has characterized the work of the training house since Miss Connell became its head and the friend of its students.

MUSIC SCHOOL SESSION BEGUN

The Toronto Diocesan Summer School of Music began its sessions at Trinity and Wycliffe colleges in three short lectures: the Church Service by the Rev. Canon Pilcher, the Use of the Voice by Campbell McInnes, and Principles of Plain Song by Dr. Healey Willan.

HONORARY DEGREES GRANTED

Convocation at Bishop's University, Lennoxville, opened with a service in the university chapel. Later in the day four honorary degrees were awarded by Chief Justice Greenshields of Montreal, chancellor of the university.

Those honored by the degree of Doctor of Civil Law, *honoris causa*, were: Sir William Clark, High Commissioner in Canada for His Majesty's Government in the United Kingdom; the Hon. Hugh Guthrie, Minister of Justice; the Rev. Prof. A. Carrington, Dean of Divinity at Bishop's University; and Albert Ham, chairman of the Board of Examiners for Degrees in Music at Bishop's University.

PARISH CELEBRATES 80TH ANNIVERSARY

Celebrating the 80th anniversary of the founding of the church, St. James' Church, Winnipeg, held special services. According to custom, the anniversary celebration began with a service in the first parish church which stands in the cemetery grounds.

Bishop Dedicates Tablet at Trinity Parish, Princeton

Large Congregation Attends 100th Anniversary Celebration

PRINCETON, N. J.—Trinity parish celebrated Trinity Sunday the 100th anniversary of its founding.

The Rt. Rev. Paul Matthews, D.D., dedicated the memorial tablet and made an address at Evensong in the presence of a large congregation. The Rt. Rev. Ralph E. Urban also was present. The Rev. Robert Williams is rector.

The Rev. Thomas A. Conover, rector of St. Bernard's, Bernardville, was the preacher at the 11 A.M. service. At a meeting in the afternoon, papers on the history of the parish were read.



THE REV. J. J. H. REEDY

Senior curate of Trinity Church, Tulsa, and senior priest in active service in Oklahoma, celebrated his 80th birthday May 3d. He began work in Oklahoma in 1911.

Canadian Primate Sets July 9th as Day of Prayer

Request for Observance in View of Oxford Movement Centenary

TORONTO—The Primate has written to all the bishops in Canada asking that Sunday, July 9th, be observed as a day of prayer for the peace and unity of the Anglican Communion and for renewed strength to fulfil its primary task of witnessing to the faith of Christ and to His Kingdom. This request is made in view of the centenary of the Oxford Movement.

SOCIAL SERVICE COUNCIL MEETING


The Social Service Council of Canada held its annual meeting at Windsor, Ontario, in close touch with the National Conference of Social Work at Detroit. The Primate, Archbishop Matheson, and Dean Tucker were reelected the honorary presidents, and Canon Vernon was reelected president. The latter in his presidential address suggested as the council's watchword today "Friendship and Fellowship with the Plus of Social Justice."

At the annual dinner the Rev. Worth M. Tippy, D.D., of the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America, was the speaker. Others who took part in the proceedings were Prof. A. E. Holt of Chicago Theological Seminary; Chancellor Whidden of McMaster University; the Rev. D. N. McLachlan, general secretary of the department of Evangelism and Social Service of the United Church; and the Rev. J. Phillips Jones, D.D., general secretary of the Social Service Council of Canada.

Colorado Laymen Planning Conference at Evergreen

College Pastors to Begin Sessions Of Meeting July 3d

DENVER, COLO.—The laymen of the diocese are planning a week-end conference at Evergreen, August 12th and 13th, to discuss the Churchman's opportunity for service to his Church. The conference for college pastors begins July 3d.

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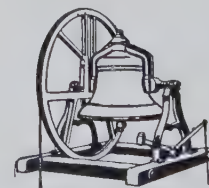
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Legislative Action On Bills Criticized

**Pennsylvania Social Service Group
Expresses Indignation at Death
of Measures in Committee**

PHILADELPHIA—An important meeting of the central committee on Christian social service of the five dioceses of the Episcopal Church in Pennsylvania was held in Philadelphia June 20th with Canon Paul S. Atkins presiding.

Among those present were Bishop Taft, Mrs. J. Charles Heiges, the Very Rev. Stanley R. West, Clinton Rogers Woodruff, the Rev. Philip C. Pearson of New Castle, and George R. Bedinger.

Canon Atkins was reelected chairman and Miss Ethel Springer, head of the Philadelphia Deaconess House, was chosen secretary.

There was an extended discussion of the Hasty Marriage and Homestead bills that passed the lower house of the recent legislature, but were locked up in the senate committee on judiciary general by Senator Buckman of Bucks County.

These two bills commanded the active support of Churchmen. The former required three days to elapse between the application for and the issuance of a license to marry, the other restricted the right of married men to mortgage the homestead.

Canon Atkins was authorized to express the indignation of the committee and of Churchmen generally at the arbitrary suppression of the measures without any opportunity to discuss them on their merits.

It was determined to precede the reintroduction of these measures at the next general session by a further educational campaign and the chairman was asked to urge the Governor to make the call for a special session, if there is one to be called, to include essential measures similar to the two to which the Central Committee has been devoting its energies.

NEWS IN BRIEF

BETHLEHEM—St. Luke's Summer Home in Cresco opened for the 41st summer June 20th. St. Luke's Church, Scranton, sponsors this work. It is a home for mothers and little children needing convalescent care and a period of rest in the country.

CONNECTICUT—The ninth annual Young People's Conference of the diocese held at the rectory school at Pomfret ended July 2d. The conference consisted of six days of class work.

MICHIGAN—The Rt. Rev. Herman Page, D.D., visited St. James' Church, Cheboygan, June 11th, and confirmed 40 candidates, the largest class in the history of the parish.

WESTERN NEW YORK—The diocesan service for the Little Helpers was held at St. Paul's Cathedral June 3d. The offering from the Little Helpers of the diocese was presented. A pageant was given in the parish house following the service.—The United Thank Offering of the diocese was presented in the Church of the Holy Communion Trinity Sunday.

Bishop Rowe Uses Plane On Trips—Saves Months

ANCHORAGE, ALASKA—When Bishop Rowe goes by airplane, as he occasionally does, from here to Nome, 800 miles in a straight line, he covers in seven hours of flying time a journey that used to take two months of hard travel by dog sled.

Advance Work Gifts Fill Many Needs in Arizona

**Bishop Mitchell Builds Dormitory,
Rectory, and Chapel**

PHOENIX, ARIZ.—Gifts for Advance Work supplied a number of needed improvements in Arizona the past year according to the Rt. Rev. Walter Mitchell.

"At our Navajo Mission of the Good Shepherd, Fort Defiance, we built the new dormitory for boys, included in the basement a new laundry, and made certain other needed improvements," said Bishop Mitchell.

"These with the new equipment cost about \$22,000, all of which came either from the Advance Work program or special gifts for particular equipment. We have now a beautiful and effective plant there. The New York diocesan Woman's Auxiliary gave over \$16,000 for this.

"From the Advance Work program plus gifts locally we were able to build a very satisfactory rectory at Salome. South Carolina gave nearly \$1,700 for this.

"A company of ladies gave us the beautiful church here, as a memorial to certain of their friends. In this field a minister of another communion, an ex-soldier, observing the sort of work the Rev. and Mrs. Edmund T. Simpson are doing among ex-soldiers, has given us a small new adobe house with two acres of land and a well, in Quartzsite, right on the new highway—has given it provided we will serve that community.

"Money from the Advance Work program and from local gifts is in hand to build the chapel at St. Luke's in the Desert, Tucson."

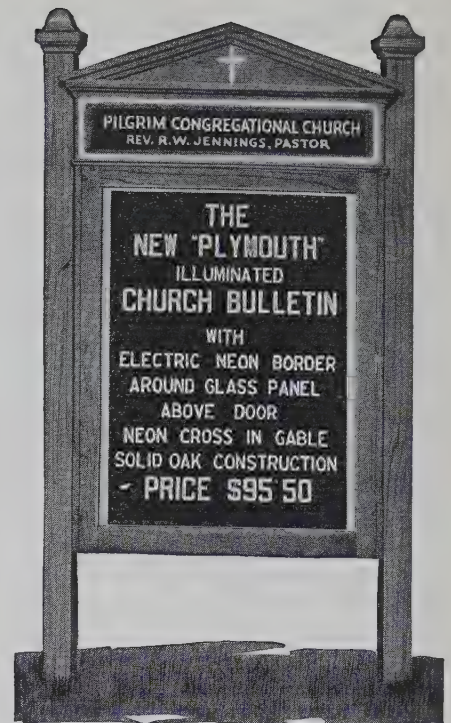
North Carolina gave nearly \$2,200 for this, the national Woman's Auxiliary gave nearly \$900, and the missionary district of Kyoto, \$20.60. St. Luke's, Tucson, is one of the diocesan hospitals for tuberculosis patients.

For a small stone church at Holbrook, to be built in 1933, money is in hand from the Advance Work program and the American Church Building Fund. South Carolina gave over \$1,600 for this item.

East Carolina Receives Many Gifts in 50 Years

WILMINGTON, N. C.—East Carolina has been celebrating its fiftieth anniversary as a diocese. Gifts, memorials, and funds which have been received for the diocese show the wide variety of work even in a diocese comparatively small in area.

Besides support for diocesan missions, there have been gifts for scholarships, for insurance, for building, for pensions and relief, for the orphanage, and for the upkeep of a cemetery.



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Two Merged Germantown Parishes Unite in Worship

Services Mark Union of Christ Church
And St. Michael's

PHILADELPHIA—The congregations of the two recently merged Germantown parishes, Christ Church and St. Michael's, united for worship the first time on Trinity Sunday.

The special services marking the union were in Christ Church, which now becomes the center of work and worship for the two parishes. The Rev. Gilbert E. Pember, for 18 years rector of St. Michael's, has been elected rector of "Christ Church and St. Michael's," as the church will henceforth be known. The Rev. Charles Henry Arndt, D.D., of Christ Church, is rector emeritus of the united parish.

NEWS IN BRIEF

BETHLEHEM—The fifth annual acolytes' festival of the dioceses of Bethlehem and Harrisburg was held in St. Luke's Church, Lebanon, June 9th and 10th. About 110 boys and 14 priests were in attendance representing nearly 20 parishes of the two dioceses.

CALIFORNIA—The diocesan organization of the Young People's Fellowship is being carried on with seven advisers appointed by the Bishop. The Rev. Fr. Viall, S.S.J.E., is "Sponsor at Large." Two other priests from each of the three convocations act as advisers with him. Four new chapters have been organized, and interest is now being centered upon cooperative fellowship.

CENTRAL NEW YORK—More than 1,000 children attended the annual Whitsunday Rally held in Calvary Church, Utica. The Rev. Donald Stuart, rector of St. George's Church, Utica, was preacher. In Watertown about the same number gathered in Trinity Church, where they were addressed by the Ven. A. A. Jaynes.

CHICAGO—An acolytes' festival, with representatives from the eastern part of the diocese of Iowa, the northern part of the diocese of Quincy, and the western part of the diocese of Chicago, was held in St. Luke's Church, Dixon, on Whitsunday. There were 74 in the procession.

ERIE—The annual Children's Offering Presentation services were held on the Sunday after Ascension Day in the four districts of the diocese of Erie at the Cathedral Church of St. Paul, Erie, with the Ven. Harrison W. Foreman, preacher; at Trinity Church, New Castle, the Very Rev. Martin Aigner, D.D., preacher; at Trinity Memorial Church, Warren, the Rev. William E. Van Dyke, preacher; and at the Church of Our Saviour, Du Bois, the Rt. Rev. John C. Ward, D.D., preacher.

FOND DU LAC—The department of religious education reports a Lenten Offering for this year of \$831.99, only \$67.29 less than was given for 1932 in spite of the fact that business conditions throughout the diocese changed very materially for the worse during the interim.

HARRISBURG—The seventieth anniversary of the Battle of Gettysburg will be commemorated by special services in the Church of the Prince of Peace, Gettysburg, Archdeacon A. A. Hughes, vicar, Sunday, July 2d. The services will be a memorial to the

soldiers, both Blue and Gray, who gave their lives in the battle. The morning service will be one of intercession for those who fell, and the evening service one of thanksgiving for a reunited nation.

HONOLULU—Two Hawaiian brothers have been licensed as lay readers by Bishop Littell of Honolulu to work under the Rev. E. W. Henshaw at St. John's, Kahaluu.

KANSAS—The graduating class of the Vail School of Nursing, Christ's Hospital, held its baccalaureate service with the Very Rev. John Warren Day, dean of Grace Cathedral, as the preacher, on June 4th at the Cathedral. The commencement exercises were held at Christ's Hospital, June 5th.

NEVADA—Church school children of the diocese had a presentation service for their offerings on Whitsunday in the Cathedral in Reno. Some 200 children and teachers were present. Two car-loads came 97 miles, two other cars, 145 miles, and one came 175 miles.

NEWARK—Bonnie Brae Farm for Boys celebrated its 16th anniversary June 10th, with about 1,000 people present. Bishop Washburn was one of the speakers.

NEW HAMPSHIRE—The 50th anniversary of the organization of the vested choir of men and boys of St. Paul's Church was recently celebrated at the 50th annual choir supper. The Rev. B. N. Lovgren, rector, was toastmaster.

NEW JERSEY—Bishop Matthews has appointed the nine days preceding July 4th as a period of special intercession, prayer, and fasting with special intent for the President and the whole nation at this time of special stress.

NEW YORK—The Rev. Winthrop Peabody, who has been on the staff of the Church of St. Mary the Virgin, New York City, for almost twenty years, June 21st celebrated the 25th anniversary of his ordination.

NORTH CAROLINA—The diocesan camps at Vade Mecum opened June 12th with the senior boys' camp. Other camps to follow are the junior boys, the senior girls, the junior girls, a Woman's Auxiliary camp, and a camp for business women. These camps will last until the end of August. The Rev. J. A. Vache is in general charge.

PITTSBURGH—Bishop Mann offered the prayer at the annual Flag Day meeting of the Pennsylvania Chapter of the Daughters of the American Revolution, which met at Sewickley June 14th.

SPRINGFIELD—The acolytes' guilds of the diocese of Springfield held their annual festival service on the evening of Ascension Day in Holy Trinity Church, Danville, Ill. The procession which marched into the church consisted of about ten clergy and sixty acolytes. The Very Rev. Gerald G. Moore, dean of St. Luke's Pro-Cathedral, Evanston, Ill., was the preacher at the service. The Rev. Herbert L. Miller of Champaign, read the service, and the Rev. Edward Haughton of Springfield read the lessons. The rector of the parish, the Rev. Edward L. Roland, took the service at the altar. The prayers at the end of the service together with the blessing, were given by Bishop White. It was voted to hold the next Acolytes' Festival on All Saints' Day in St. Paul's Church, Springfield.

WESTERN MICHIGAN—The 60th anniversary of Grace Church, Traverse City, the Rev. Frederick Dean King, rector, was observed with a parish dinner June 17th, and with special services June 18th. Bishop McCormick was the guest of honor.

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"May they rest in peace, and may light perpetual shine upon them."

STODDARD KING

SPOKANE, WASH.—Stoddard King, internationally known poet and columnist, died June 13th.

Mr. King was best known to millions as the author of the lyric, "The Long Long Trail." He was a Phi Beta Kappa graduate of Harvard, and for many years was columnist and editorial writer for the *Spokesman-Review*. He was well known throughout the East and the Middle West as a lecturer, having just returned from a tour in the Middle West when an infection of the brain which caused his death, set in.

Holy Trinity parish and the district of Spokane will remember him, as successively choir boy, crucifer, Church school teacher, vestryman, lay reader, and lover of the Catholic faith.

On June 16th a Requiem Mass with absolution of the body was held in Holy Trinity Church, the rector, the Rev. Donald Glazebrook, being the celebrant, assisted by the Rev. Philip Nelson of Pullman. At 11 A.M., the burial office was said by Fr. Glazebrook assisted by the Rt. Rev. Edward M. Cross.

Mr. King was born in Wisconsin 43 years ago and had been a resident of Spokane for more than 30 years. He had been active in diocesan affairs having been a member of the Council of Advice and of the Bishop and Council. He was elected delegate to General Convention on two occasions.

MRS. ANNA M'KINNE HARDWICK

HAVERFORD, PA.—Mrs. Anna McKinne Hardwick, of Augusta, Ga., daughter of the late General Marcellus A. Stovall of the Confederate Army, died June 16th at the home of a daughter here, Mrs. James A. Babbitt.

Another daughter is the wife of the Rt. Rev. Ernest M. Stires, Bishop of Long Island. Four other children survive, Mrs. Robert E. Wood of Chicago, wife of Gen. Robert E. Wood, president of Sears, Roebuck Company, and three sons, W. Warner Hardwick of Richmond, Va., and George W. and Henry L., of Augusta.

Her husband, the late George W. Hardwick, was a Confederate captain.

JAMES JOSEPHUS DOUGLASS

MEMPHIS, TENN.—James Josephus Douglass, father of Canon Hiram K. Douglass of this city, died June 10th at his home in Florence, Alabama.

Mr. Douglass was long prominent in the religious, social, and business life of Lauderdale county.

MRS. WALTER E. DAVIS

PATERSON, N. J.—Mrs. Marion Easton Davis, the wife of Walter E. Davis, died June 15th. She was one of the original members of St. Aidan's.

Church Services

California

Church of the Advent, San Francisco

261 Fell Street. HEmlock 0454
REV. K. A. VIALI, S.S.J.E., Rector
Sundays, 8, 10, 11 A.M., 8 P.M.
Daily, 7, 7:30, Tues., Fri., Holy Days, 9:30.

Illinois

Church of the Ascension, Chicago

1133 N. La Salle Street
REV. WILLIAM BREWSTER STOSKOFF, Rector
Sunday Masses 8:00, 9:15, 11:00 A.M., and
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

Massachusetts

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Mass, 7:30, 9:30, High Mass with
Sermon, 11 A.M.
Week-days: Mass, 7 A.M. Thursdays and Holy
Days, 9:30 A.M.
Confessions: Saturdays, 3 to 5; 7 to 9 P.M.

New York

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 112th Street
Sundays: Holy Communion, 8 A.M. Morning
Prayer 10. Holy Communion and Sermon, 11.
Evening Prayer and Sermon, 4 P.M.
Week-days: Holy Communion, 7:30 A.M.
(Saints' Days, 10). Morning Prayer, 9. Evening
Prayer, 5 P.M. Organ Recital on Saturdays at 4:30.

Church of the Incarnation, New York

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Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5 to 6; Sat., 3 to 5, 8 to 9.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
Sunday Masses 8:00 and 10:00 A.M.
Confessions: Saturdays 9-11 A.M.; 7-8:30 P.M.

Pennsylvania

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 A.M. Matins, 10:30.
High Mass and Sermon 11 A.M. Evensong, 4 P.M.
Daily: 7:00, 9:00, 12:30 and 5:00.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30, 9:30, 11:00 (Sung
Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

ASSOCIATION PRESS, New York City:

Growing Into Manhood. By Roy E. Dickerson. \$1.00.

THE CENTURY CO., New York City:

Social Pathology. By John Lewis Gillin. The Century Social Science Series. \$3.75.

From Chaos to Control. Halley Stewart Lecture, 1932. By Sir Norman Angell. \$2.00.

INSTITUTE OF SOCIAL AND RELIGIOUS RESEARCH, New York City:

Protestant Home Missions to Catholic Immigrants. By Theodore Abel \$1.00.

THE MACMILLAN CO., New York City:

A Political and Cultural History of Modern Europe. By Carlton J. H. Hayes. Vol. I. Three Centuries of Predominantly Agricultural Society, 1500-1830. \$3.50

The Life of Joseph Chamberlain. By J. L. Garvin. Vol. II, 1885 to 1895, Disruption and Combat. \$5.00.

Try the Sky. By Francis Stuart. \$2.00.

WILLIAM MORROW & CO., New York City:

The Wreck of Reparations. By John W. Wheeler-Bennett. \$3.00.

OXFORD UNIVERSITY PRESS, New York City:

Anglo-Saxon Influence on Western Christendom, 600-800. By S. J. Crawford. \$1.50.

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ANNOUNCEMENTS

Married

CASADY-BOON—On Thursday, June 8th, the Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma, solemnized the marriage of his son, SIMON CASADY, III, with Miss VIRGINIA KENT BOON, niece of Mr. and Mrs. Charles Boon, Luke, Md. The ceremony took place in the private chapel of the Episcopal residence in Oklahoma City with only immediate members of the two families present.

Mr. Casady is on the staff of the *Oklahoma City Times*.

Died

MYER—Entered into rest on the evening of June 5, 1933, at her late residence, 1807 Bolton St., Baltimore, Md., MARIETTA SWINDELL, wife of the late William Bradford Myer, Sr., in the 89th year of her age.

"Blessed are the dead who die in the Lord."

ANNOUNCEMENTS—Continued

Memorials

JULIA CHAUNCEY CRAWFORD

Entered into rest June 9, 1933, JULIA CHAUNCEY CRAWFORD (Mrs. Charles Montgomery Crawford) of Philadelphia.

"Faithful unto death" and "she so loved that she gave" rise spontaneously to the minds of those who knew and loved her.

Her life was one of incessant self-sacrifice. Wherever there was an opportunity to give herself, her strength, her time, her means, she gave with an eagerness of love to our Lord in His Church, to her children and her grandchildren, and to anyone who needed her. She served when she staggered under the strain of the service.

Her love for our Lord's Sacramental Presence grew with her years, and she struggled to her Communion, till she fainted. She walked, because she would not tax or disturb her children.

With her whole heart's devotion she gave herself to her children, in sickness and in health. Her strong love and will kept her up when the illnesses of her young children made almost super-human claims upon her strength. In her last illness it was her joy to give her ebbing strength to bring pleasure to her beloved grandchildren. To the end—to the last morning—she gave her all, beyond the limit of her capacity, and counted it all joy.

As increasing years brought deepening consciousness of unworthiness in the sight of God, her touching and humble acknowledgment of failure was as generous as her giving had ever been. All that she did and gave she did and gave with unqualified generosity.

From a child she had borne pain heroically. When there was occasion, she defended those she loved with daring courage.

"May she rest in peace and enter ever more and more deeply into the bliss of the knowledge and love of God."

WILLIAM SHERMAN MADDOCK

In ever loving memory of WILLIAM SHERMAN MADDOCK, July 1, 1929.

"For all the saints who from their labors rest, Alleluia."

EMILY ELDREDGE SAVILLE

EMILY ELDREDGE SAVILLE. Died July 2, 1923. R. I. P.!

Minute and Resolution

WILLIAM F. H. REED

At a meeting of the vestry of St. Mark's Church, Philadelphia, held on June 6, 1933, the preparation and recording of the following Minute was ordered:

WILLIAM F. H. REED died on June 5, 1933. Continuously since 1897 he had been a member of the vestry of St. Mark's, Philadelphia. The register of Holy Trinity records his baptism on April 1, 1887 and his Confirmation on April 6, 1887.

His active connection with the life and work of St. Mark's began during the rectorship of Dr. Nicholson. During all the intervening years his loyal interest has never flagged. His willing service and his great personal charm commended him to all those who have had the good of the parish at heart.

The spiritual influences which radiate from St. Mark's were the inspiration of his life. The fabric of the parish church was dear to him and he was a zealous guardian of its integrity. He served under several rectors and was equally loyal to the parish whether the days were bright with sunshine or darkened by adversity. His wise counsel will be missed by all his colleagues. To such of the older members of the vestry as were his intimate friends his death means the loss of a precious companionship. He died as he had lived—animated by a reasonable, religious, and holy hope, in the Communion of the Catholic Church and in favor with God and man.

It was resolved that the foregoing Minute be spread upon the record of the vestry and that copies be transmitted to Mr. Reed's family and to the editor of THE LIVING CHURCH.

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SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. References required.

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CHOIRMASTER-ORGANIST wanted by church in the East. Boy and men choir. Also to assist in parish work as qualified. Opportunity for additional remuneration in private instruction. Reply, stating age, experience, salary expected, etc. Address, C-943, THE LIVING CHURCH, Milwaukee, Wis.

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PRIEST DESIRES POSITION. Address, D-915, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES WORK in or near New York July 30th and first three Sundays in August. Would consider month of July. Address, B-947, THE LIVING CHURCH, Milwaukee, Wis.

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RETREAT

WEST PARK, N. Y.—Retreat for laymen at Holy Cross, West Park, N. Y., begins the evening of July 3d and closes after Mass on July 5th. Address, GUESTMASTER.

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THE NEW YORK TRAINING SCHOOL for Deaconesses, 419 West 110, offers two scholarships for the academic year 1933-34 for specially qualified students between the ages of 21 and 35 with B.A. degree.

NEWS IN BRIEF

HARRISBURG—A retreat, especially for confirmation candidates but open to others, was recently held at St. Paul's Church, Philipsburg, under the direction of the rector, the Rev. Fr. Gottschall. Seventy-four attended the lectures. Three visiting priests assisted.

NEW JERSEY—The baccalaureate service for the June, 1933, class of the Paterson State Normal School took place at St. Paul's Church, Paterson, on the evening of June 18th, with the rector, the Rev. David Stuart Hamilton, D.D., as the preacher.

NEW MEXICO—The third annual summer camp of the Young People's Service League was held from June 5th to 10th at Navaho Lodge, Ruidoso, with 45 young people attending.

SACRAMENTO—The Rt. Rev. A. W. Noel Porter, Ph.D., recently consecrated Bishop Coadjutor, June 5th began a pilgrimage which will carry him into every parish and mission in this diocese of 55,000 square miles.

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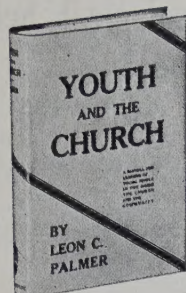
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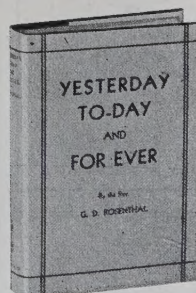
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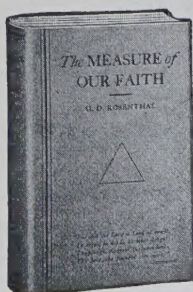
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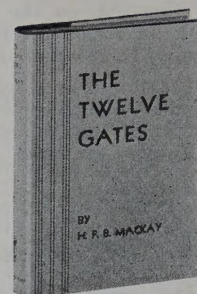
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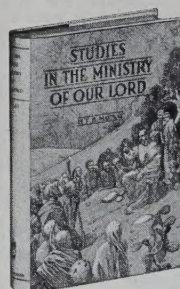
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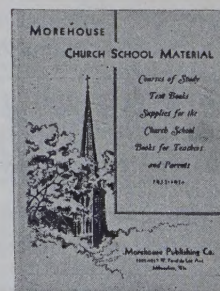
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